

The LUTHERAN



ALL ABOARD THE CHURCH BUS

Increasing number of congregations charter buses to bring children to Sunday school



Letter to Lutherans

Dear FELLOW-LUTHERAN:

How appropriate it is that Lutheran World Action is our Eastertide task in 1946. All around us in this trembling and breathless spring, our world seems almost visibly poised. It is ready to plunge into the abyss or to start a faltering and painfully slow climb into a new stability. Which will it be? I ache to impress everyone with the sober seriousness of it. Not only are millions of lives in the balance but nearly everything that is precious in the Kingdom of the Spirit over wide areas of the earth. Who is foolhardy enough to exempt even our America and Canada?

For 200 years the ringing cry for Lutherans on this side of the Atlantic has been, "The Church must be planted." Across the sea it is frighteningly different now: "The Church must be resurrected." My brother, this spiritual res-

urrection will not come spontaneously, inevitably, like spring. In Poland and Hungary and Germany, to name only a few lands in which Lutheranism is mortally stricken, such a vain hope would only mock us. Nor will it come by God's unmediated power alone. At least, we would sinfully tempt Providence to assume so.

The stirring of a new, victorious life in European Christendom will require the Almighty plus us. He will not fail. His heart must be yearning to the point of anguish! We must not shirk.

Let us put away all malice and bitterness in this critical Eastertide and labor for Lutheran World Action with sincerity and truth. If we are alive with Christ, now is the time to act it!

Faithfully yours,

FRANKLIN CLARK FRY

The
LUTHERAN

News Magazine of the United Lutheran Church in America

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THE CHURCH . . . IN THE NEWS . . .

REFUGEES

Lutherans were waiting for them

Aboard the transport "Marine Flasher" when she docked at Pier 64 in New York on May 20 were 795 refugees selected from camps for displaced persons in the American zone in Germany. Eighty-nine were Protestants, including 40 Lutherans.

A second shipload arrived May 24. Hereafter the new stream of immigration will continue steadily. To be permitted entrance into the United States this year will be 39,000, among whom will be perhaps 1,000 Lutherans. A \$100,000 fund is being advanced by the National Lutheran Council to guarantee transportation expenses.

The refugees were sun-tanned and healthy-looking from their nine-day crossing from Bremerhaven. They laughed and sang; might have been returning from a vacation. That they were not became apparent when some of them waved. As sleeves fell back

from upraised arms, serial numbers, tattooed in Nazi concentration camps, were exposed.

Jewish, Catholic, and Protestant committees met the refugees. Protestants became charges of the American Committee for Christian Refugees. Under the direction of Dr. Clarence E. Krumbholz, executive director of the National Lutheran Council Division of Welfare, Protestants were taken to the International Center of the YWCA.

Krumbholz has busy day

As the eager refugees prepared to land amid a throng of waiting relatives and friends, Dr. Krumbholz moved at top speed seeking individuals or families which the committee will relocate in America. Lutherans who have no relatives to assist them will be placed through various welfare agencies associated with the National Lutheran Council.

Assisting Dr. Krumbholz were the



REFUGEES get first look at new homeland. Relatives and friends thronged pier to welcome them



As one youngster climbed trepidly into a bus, the driver spoke to him. "Come here, Junior," he said, "you might as well become Americanized right away. I'm going to buy you some ice cream."

He took the boy to a familiar white car and bought a popsicle. The little refugee—his name was Andre—didn't know what to do with it. In fact, he was afraid of the steam rising from it. "You eat it like this, see," said the driver, taking a bite. Timidly Andre nibbled and then smiled his gratitude. "Poor kid," exclaimed the driver pushing his cap back on his head. "Imagine not knowing what to do with ice cream."

Rev. Louis Sanjek and the Rev. Walter Pura, acting as interpreters. Miss Lillian Franzen of the Lutheran Welfare

Council of New York, was another busy helper.

First Lutherans to arrive are mainly Latvians. Each will be settled following study of his family situation and vocational background. The Division of Welfare is seeking places to settle the refugees on farms or in small communities where, it is believed, a better opportunity exists for their livelihood than in large cities.

Sixty-seven among the first group of refugees are orphan children. Some of them will be placed in foster homes or institutions by Lutheran welfare agencies throughout the country.

Happy days!

Crossing the gangplank, one refugee could restrain his elation no longer. Throwing both arms into the air, he turned to Dr. Krumbholz and shouted, "Free air . . . free air!" Others in a more jovial mood joked about the many flags and pennants fluttering from the mast of the ship. "*Montag*" (Monday), they laughed and made gestures indicating that the flags reminded them of wash day.

Families on the pier who were meeting relatives for the first time held hastily prepared name cards above their heads. As customs officials with a displaced family in tow called out a family name the cards waved frantically. A moment later, with prayers on their lips and tears streaming down their faces, relatives embraced across the barricades.

There were a number of small children. Baby carriages, with rubber tires well worn from being pushed part way across Europe, had been painted and polished painstakingly for the arrival in New York. Stevedores, used to handling heavy baggage, turned sud-

denly gentle as they trundled sleeping infants through the crowd.

At the International Center the immigrants were interviewed. Case histories are gathered on each person and family so that they can be resettled properly. Of the Protestants 36 were from Latvia, 14 from Russia, 19 from Yugoslavia, five from Estonia, five from Lithuania, and five from Poland. Some had been slave laborers in Germany. Others had fled from the Baltic and Central Europe when the Russians advanced.

Workers at the center estimated it costs \$375 to bring a refugee from Europe. This includes the visa fee, transportation, head tax and possibly two months' maintenance in this country until they are relocated.

LUTHERAN UNITY

Common front for Lutherans

Thirty-two of 82 Lutheran churches of the Buffalo area of New York State are banding together for "united action in the areas of social welfare, publicity, and community service."

Participating are congregations of the American Lutheran, United Lutheran, Augustana, and Missouri Synods.

"In a sense, we've made history," says the Rev. Henry F. Wind, Missouri Synod pastor who is national president of the Associated Lutheran Charities.

A two-and-one-half hour debate took place over Article 2 of the constitution proposed for the organization. This article defines the purposes of the Council, specifying that work shall be done "without violation of the distinctive principles or official positions held by any participating congregation."

"For the first time in the 115-year history of the Lutheran Church in the Buffalo area all four synods have an organization for meeting together and

planning in common," say Buffalo churchmen. Fifty-six churches of Erie and Niagara counties were represented at the organization meeting, with 32 signing up. It is predicted that the number of joiners will be doubled by the time the charter is secured.

Laymen stand together

Stressing plans to bring about closer co-operation among all Lutheran synods and bodies, the Federation of Lutheran Clubs met in national convention in Cleveland with representatives from 20 leading cities in the United States.

Delegates were registered from the Missouri Synod, United Lutheran Church, American Lutheran Church, Augustana Synod, and others.

Some of the projects planned in the program involving intersynodical relationships among the laity are:

Establishment of a national employment and welfare office with publication of a national business men's directory.

Organization of a bureau to aid Lutherans who move to other cities.

Promotion of a national publicity project which will include a campaign against the dangers of Communism; information on labor and capital problems and development of church news in the country's newspapers.

Co-operation with other groups in fighting juvenile delinquency and building up youth activities.

Officers chosen for the next year are: Herman A. Polack, Cleveland (Missouri Synod), president; Robbin B. Wolf, Pittsburgh, Pa. (United Lutheran Church); Martin H. Imm, St. Paul, Minn. (Missouri Synod); John J. Zink, Baltimore (Missouri Synod); and Walter R. Boettchner, Washington (Missouri Synod), vice-presidents;

Ernest P. Scott, Cleveland (United Lutheran Church), secretary; and Einar G. Carlson, Cleveland (American Lutheran Church), treasurer.

NORWAY

Sunday schools advance

Norway's Sunday schools have been making fine progress since the end of World War II, it is reported by the Christian Press Bureau. The State Church and Free Churches, it is said, have a total of 3,497 Sunday schools in which 211,164 pupils are taught by 12,967 teachers.

Since the end of the German occupation of Norway, increases have been made in the number of schools, pupils, and teachers.

GERMANY

Germans Tense

Growing tension between churchmen and Allied occupation authorities over re-education policies threatens to prevent the churches from taking leadership in establishing peaceful relations between Germany and other countries, says Dr. Stewart Herman, American official of the World Council of Churches. The report was received from Geneva by *Religious News Service*.

Dr. Herman charged, following his return from a visit to Germany, that the military government "has consistently considered the German church to be nothing more than a side issue in the matter of Germany's re-education.

"There is very little appreciation of the fact that changes which are necessary in a defeated Reich are of a spiritual nature rather than an economic, political or social nature," he added.

"It is not generally recognized," Dr. Herman asserted, "that the German Church purged itself of Nazis a year

Dr. Elmer F. Krauss died in Buffalo

Dr. Elmer F. Krauss, professor emeritus of Chicago Seminary, who served as president of the institution from 1915 to 1920, died May 23, at the home of his daughter, Mrs. Herbert A. Bosch, Buffalo, N. Y. Obituary on page 48.

ago. It is highly probable there will be trials soon of German pastors who were connected in some way with the Nazis, but it may be predicted that in most cases they will be exonerated, owing to their anti-Nazi activity within the Nazi fold."

JAPAN

Christian campaign

Beginning on Pentecost, June 6, an intensive campaign for spreading the Christian gospel will begin in Japan. It is organized by the Church of Christ in Japan, the *Kyodan*.



Street corner preaching in Tokyo. Americans listen as Japanese preacher addresses crowd in street
Religious News Service Photo

Beginning on Sunday, 400 representatives of various parishes throughout Japan will hold a national congress. A committee organizing the program has been led by Toyohiko Kagawa, noted

Christian social worker. Services will be held in numerous churches where plans for the evangelistic effort will be explained.

Primary purpose of the campaign is "to foster religious feeling through the preaching of the Christian gospel as the moral basis for reconstruction of Japan as a peaceful and cultural nation," explains the *Nippon Times*.

Japanese pastors meet

"We insist that the *Kyodan* be properly reorganized," stated the executive board of the Lutheran Church of Japan at a meeting in Kumamoto on April 24.

"We Lutheran pastors will do our best for the establishment and expansion of our Lutheran church in Japan based on the strong Lutheran faith and doctrine," they stated.

"We express our hearty desire that the Board of Foreign Missions of ULC in America will send to Japan one of our former missionaries duly authorized to talk over the matter of re-establishment of our Lutheran church in Japan."

A meeting of Lutheran pastors will be held in Tokyo early in June to make further recommendations for the future.

Meanwhile in America the ULC Executive Board has instituted a survey of the relation of the Japan Lutheran Church to *Kyodan*. The Japan Church maintained a prewar relation of synodical affiliation with the United Lutheran Church in America.

Chaplain Peery reports

A report on Japan was given to the staff of the ULC Board of Foreign Missions on May 24 by Chaplain T. Benton Peery who returned to the United States in mid-May. By appointment of the Foreign Board, Chaplain Peery

made a tour of inspection of many Lutheran congregations in Japan. He was assisted by the U. S. Army in this effort.

Lutherans still own Tokyo seminary

Title to the Lutheran theological seminary in Tokyo, now being operated by *Kyodan*, is held by a group of pastors in the name of the Japan Lutheran Church, reports Chaplain T. Benton Peery. Same situation prevails regarding schools for boys and girls at Kumamoto.

"A missionary statesman to return and assist the native pastors in gathering the congregations together," is the first need of Japanese Lutherans, Chaplain Peery reported to the ULC Foreign Board staff. "Public opinion must be created to make this possible at once."

Next requirement is "funds from America in relief to pastors and congregations," reported Chaplain Peery, "and assistance in the rebuilding of churches and parsonages." Third requirement is "the return of missionaries as soon as the U. S. Army will permit." This will be when food, housing, and transportation difficulties clear up somewhat.

Hirai writes

"It seems that *Kyodan* is losing its grip on the general mind of the Christian people in Japan," writes the Rev. Kiyoshi Hirai, former professor at the Lutheran Theological Seminary in Tokyo who is now the secretary of the Japan Bible Society.

"I am personally of the opinion that if the *Kyodan* does not disorganize itself our Lutheran Church had better stay out of it. The majority of our Lutheran brothers are thinking the same way."

WORLD NEWS NOTES

By JULIUS F. SEEBACH

Protest

AUSTRIA IS EXERCISING the right of protest, to her satisfaction and advantage. She howled to UNRRA when the Soviet-occupying troops commandeered 125,000 acres of fertile soil for their own uses. As a consequence Marshal Konev, though he complained bitterly about the wide publicity given the seizure, nevertheless cut the area commandeered to 12,500 acres of poor land.

This surrender was followed by a suggestion from the other allies that Russia should not lay claim to any more property in Austria until the Potsdam reparations clause should be completely clarified. This incident had another gratifying effect. Russia expressed herself more favorably toward the requested return to American companies of their property in the Zistersdorf oil fields, which had been repeatedly refused previously, and also promised that oil from that source, heretofore refused, should be sold in large amounts to UNRRA.

Pottery

RECENTLY THE U. S. State Department asked the U. S. Potters' Association to recommend "two experienced and competent ceramic engineers" to show the Japanese how to increase and improve their pottery production. The reply was an emphatic "No!" in 600 blistering words, which said, among other things, that this was "the most brazen example yet encountered of the State Department's consuming desire to spend our people's tax-money to take their jobs away."

The potters remembered that before

World War II 35 per cent of all dishes sold in this country were imported, a large number of them from Japan, and business was poor for the potters of America. Though now the domestic plants are nearly swamped with orders, they are unwilling to encourage any plan that would slow down their industry.

Education

CZECHOSLOVAKIA is committing itself to a program of higher education. The Ministry of Education intends to spend \$500,000 for university scholarships during 1946. Competition will be strict. The candidates will have to show real progress in their studies. Ability to pay one's own way will not be allowed to influence any choices. The thought of the Ministry is that highly educated and trained citizens will repay the state many times what was spent on them, by the service they render the public.

Here and there:

The Swiss have signed a new trade pact with Russia. Postal services and air travel, with no customs barriers, are also being planned. . . . Iran feels so free from pressure that she is thinking of asking the UN to supervise an election promised "immediately after Russian troops complete their withdrawal." . . . Bulgaria has received an involuntary reinforcement of 80,000 Russian troops in addition to 120,000 already there. . . . The Emir of Trans-Jordan has asked the striking Arab employees of the Palestine Government to go back to work. He found that the strike hurt the Arab cause.



"WHITHER AMERICA!"

The annual meeting of the Washington Federation of Churches on May 13 illustrates a possible contribution of religion to the nation. For several years these affairs have been held at the Statler Hotel. This year 1,200 churchmen gathered, as representative a group as the city can produce, including officials of the National Catholic Welfare Conference at their own request.

The president of the Federal Council of Churches, Bishop G. Bromley Oxnam, was guest speaker on "Whither America?" The Bishop believes we are at one of the "If" moments in history, comparable to the day a group of wise and brave men affixed their names to a document called the Declaration of Independence.

Our choice

We are about to choose a new and selfish imperialism or a new and sensible internationalism. The first choice would likely lead to another war. Our choice revolves around two words: "power" and "justice." Power must come under democratic control; justice can be achieved only through democratic processes. This is the way of peace, which cannot be static but a "continuing consent." Thus one of the Church's tasks is to translate the ethical realities of its faith into a world of order and government. This presupposes possession of a vital faith to apply.

The sacred

We must get our idea of "the sacred" into a larger frame. For example, when

the State Department called that group together to hunt for a strategy to handle atomic power, they were doing the work of God as surely as a group of New Testament scholars. It is not sufficient to define ideals and principles and condemn people who don't see these ideals. Ideals must be introduced into the laboratory of practical politics.

Churchmen have their troubles in supporting plans that are less than ideal. So the perfectionist easily becomes the obstructionist. However, we often move toward the perfect through the relative, so we don't promise to hold on to the relative endlessly. Yet it remains a specific Christian service to judge measures by the absolute. All this demands a fresh courage in the Church. Churchmen must be influential where decisions are made. The contribution of religion is not essentially in protests after they have been made.

Planned society

We are also about to choose whether we shall have an economic system built permanently on self-interests, organized around autocracy and based on a philosophy of materialism, or upon the Christian concept of the worth of man, using the machinery of mass production to provide the essentials of life for all. Away with the notion that a "planned society" means communism or state socialism. It rather means using our intelligence to bring men and machines together in a planning that is not serfdom in any direction.

Seven ULC Synods Meet

Albert H. Keck is Ad Interim President of Indiana Synod

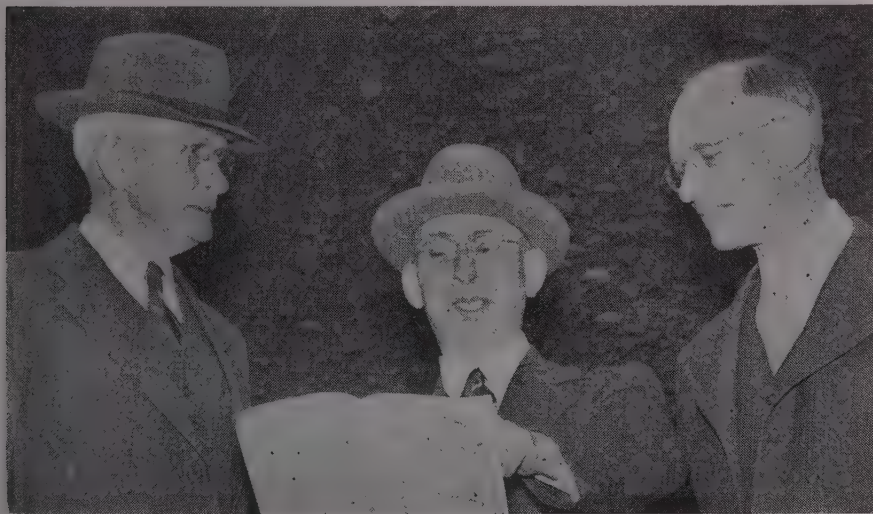
By ROBERT H. HEINE

UNTIL A SPECIAL MEETING of the Indiana Synod is called to elect a successor to Dr. H. E. Turney, the acting president will be Dr. Albert H. Keck. Dr. Keck has been vice-president. He is pastor of St. Paul's Church, Richmond, Ind.

"Dr. Turney died last night," was the news that shocked delegates to the annual convention of the Indiana Synod when they arrived at First Church, Richmond, on May 8 for the final session of the convention. President Turney had presided over the Monday and Tuesday sessions, and appeared to be in good health and spirits. After the

Tuesday afternoon session he went to his hotel room to rest. There he suffered a cerebral hemorrhage, was removed to the Reid Memorial Hospital, and died a few hours later.

"THE CHRISTIAN CHURCH in a Crackpot World," was the subject of an address by Dr. G. Morris Smith, president of Susquehanna University, at the convention banquet. Dr. Smith said that such men as Karl Marx, Charles Darwin, and Frederick Nietzsche and their philosophies were "the men behind the times." Thoughts sown years ago are now reaping harvests of class warfare,



LAST PHOTOGRAPH. Dr. H. E. Turney (center) photographed with Indiana Synod officers a few hours before his death on May 7. John F. Holaday, treasurer (left), and Dr. G. C. Goering, secretary

atheism, and ideas of power supremacy. Dr. Smith pleaded, "Let us as Christian men and women believe in what the church stands for, and make our Christian ideals so attractive that there will be no comparison between them and alien, pagan ideas."

The Rev. Frank C. Hurst, pastor of the host church, was toastmaster for the evening. Following the banquet, movies of Puerto Rico were shown by the Rev. William G. Arbaugh.

Dr. G. C. Goering, Logansport, and John F. Holaday, Richmond, were re-elected secretary and treasurer of the synod. The following pastors were elected clerical delegates to the ULC convention: Paul H. Krauss, G. C. Goering, A. H. Keck, O. A. Rajala, F. M. Hanes, F. C. Hurst. Lay delegates elected are: O. A. Jensen, Cicero; J. F. Holaday, Richmond; L. C. Mattern,

Terre Haute; E. Lembke, Valparaiso; C. B. Noelting, Evansville; W. Knannlein, Indianapolis; and E. Niemeyer, Fort Wayne.

The Rev. D. E. Elder, pastor of Bethlehem Church, Indianapolis, and Mr. L. C. Mattern, Terre Haute, were elected to the executive board of the synod. The Rev. Frank C. Hurst, pastor of First Church, Richmond, and Mr. C. B. Noelting, Evansville, were elected to the Board of Directors of Wittenberg College; and Dr. Paul H. Krauss, pastor of Trinity Church, Ft. Wayne, was elected to the Board of Directors of the Chicago Lutheran Seminary.

Other elections are as follows: Oesterlen Home Trustees, the Rev. P. J. Erney, Lyonsville, and Mrs. A. H. Keck, Richmond; Summer School Board, the Rev. W. E. Allen, Mishawaka; Home Mission Board, Dr. F. M. Hanes, Elkhart; and Board of Ministerial Education, the Rev. O. A. Peters, Indianapolis, and Mr. Roy Hunt, Mishawaka.

Michigan Synod Doubles Rate of Membership Gain

By WALTER M. BRANDT

Net increase in confirmed membership in the Michigan Synod last year was 6.34 per cent. Average for the past 10 years had been 3.19. A striking gain was recorded in benevolence contributions, which were \$57,831 in 1945, four times the total of 10 years ago.

Annual reports were presented at the convention of the synod held May 13-15 in Trinity Church, Kalamazoo. Seventy pastors and lay delegates at the convention heard that total congregational expenditures last year were \$311,395, three times the amount recorded in 1935. Congregations contributed 109 per cent of the benevolence apportionment in 1945.

At the Communion service which came first on the convention program the sermon was preached by the Rev. Walter M. Brandt on the theme, "The

Fullness of God." This theme was developed at four devotional services held during the convention. Pastors Martin J. Zulauf, M. R. Anderson, Glenn W. Sachs, and Vernon E. Kotter delivered sermons on "The Father's Family," "The Indwelling Christ," "The Firm Foundation," and "The Ultimate Learning."

Presiding at the convention was Dr. Calvin F. Stickles of Detroit, completing the unexpired term of Michigan Synod President Paul W. Dieckman, who was called to Chicago as student pastor late last year. Elected president of synod at this convention is the Rev. Ivan O. Miller, pastor of Messiah Church, Detroit. Dr. Frederick R. Knubel, president of the New York Synod, was official ULC representative. Others addressing the Michigan gath-



CONGRATULATIONS. Dr. Calvin F. Stickles (left), retiring president of Michigan Synod, greets Ivan O. Miller, new president. Also: Vernon E. Kotter, vice-president; Clarence M. Alexander, secretary

ering were Dr. Rees Edgar Tulloss, president of Wittenberg College; Dr. Elmer E. Flack of Hamma Divinity School; the Rev. William S. Avery, enrollment secretary of the ULC Parish and Church School Board; the Rev. G. Ernest Mullendore of the Oesterlen Home Board; the Rev. Henry O. Yoder, Lutheran student pastor at the University of Michigan. Dr. Charles B. Foelsch, president of the Chicago Lutheran Seminary, addressed 150 guests at the synodical fellowship banquet.

Mrs. Henry O. Yoder, president of the Women's Missionary Society of synod, told the convention that interest for the year centered about the selection and training of 12 young women for full-time Christian service. One of the 12 is Miss Virginia Hoover, member of Hope Church, Detroit, who will go to Argentina.

The Rev. Clarence M. Alexander, secretary of synod and synodical director of Lutheran World Action, reported that Michigan Synod congrega-

tions exceeded by 21 per cent the goal set in 1945. For the 1946-47 appeal the Michigan minimum goal is \$39,010, or \$4.04 per confirmed member.

SEVEN MEMBERS WERE ADDED to synod's clerical roll, three of whom are discharged army and navy chaplains. They are Pastors Alfred G. Belles, Richard W. Albert, John H. Laughner, Otto F. Reble, Victor I. Gruhn, Stephen A. Bendes, and Clayton G. Van Deusen.

Clerical delegates to the ULCA convention were elected. They are: I. O. Miller, C. F. Stickles, and V. E. Kotter. Alternates are: H. O. Yoder, F. P. Madsen, and A. G. Belles. Lay delegates are: Ralph Becker, Melvin D. Anderson, Harry P. Vannatter. Alternates are: C. Wellington, C. E. Carlson, and S. E. Noton.

Re-elected officers of synod are: Secretary, Pastor Clarence M. Alexander; treasurer, Mr. C. E. Carlson; statistician, Pastor L. F. Gunderman. Melvin D. Anderson and Harry P. Vannatter were elected lay members of the Executive Committee. The Rev. Vernon E. Kotter was elected vice-president.

Midwest Synod Goes Off Moon-Time

By MARTIN SCHROEDER

WITH THE PASSING of the fifty-seventh annual convention of the Synod in the Midwest, another time-honored custom was abandoned. Henceforth synod will no more meet over the weekend, a custom which in bygone days provided most pastors with their only Sunday of release from congregational duties during the year. And so the "good" old days are going. Pastors come to rely on fixed vacations in company with their families. Another usage, the setting of convention time by the moon, went into discard with the coming of rural electrification which made unnecessary the dependence on the satellite for evening activities in country parishes.

Synod met May 1-5 at St. John's Church, Ridgeley, southwest of Scribner, Nebr., the Rev. Milton Moore pastor. The president of synod, the Rev. Herman Goede, preached the opening communion sermon on Wednesday night and the Rev. Hugo Welchert, secretary of synod, served as liturgist.

As during the past few years, of greatest interest among the reports of the first day was that of the treasurer, Dr. G. K. Wiencke. His annual receipts have kept step with increased returns to the farmer. The past year produced the unprecedented figure of \$77,586. A decade ago, during depression and drouth years, the total receipts ran about one-seventh of this year's amount. The statistical secretary, the Rev. E. C. Hansen, also was in a position to report gains in his records, 544 in the baptized membership list.

Dr. Rees Edgar Tulloss, president of Wittenberg College, was official ULC

representative. To meet the needs of the times, he declared, is a test of the Church of Christ. As an authority on the work of the church he proved an inexhaustible source of information.

Following the business session on Thursday afternoon, the annual memorial was observed in behalf of departed pastors and pastors' wives. The Rev. E. C. Hansen of Lincoln, Nebr., was liturgist and Dr. M. A. Ritzen of Fontanelle, Nebr., spoke the words of comfort. A special feature in this year's service was remembrance of the men of Midwest Synod congregations who lost their life in the war. The Rev. Paul Moessner of Gretna, Nebr., spoke concerning their sacrifice.

Dr. William P. Hieronymus, president of Midland College, gave a picture of the services his school is rendering. Membership in the North Central Association and a new men's dormitory are the two greatest needs for the college. Synod assured its co-operation to achieve these goals during the year. Synod has six young men studying for the ministry. The plan of separating the administrations of Western Theological Seminary and Midland College was approved.

Tabitha Home for the Aged and Orphanage, Lincoln, Nebr., was represented by its superintendent, Dr. O. W. Ebright. He reported regarding a new administration building, soon to be erected, capable of housing at least 125 guests. The matter of a department for spastic children was also presented and synod gave its approval to further the project as far as feasible.

(Continued on page 36)

Pacific Synod Enrolls Three New Congregations

By EDWIN J. JOHNSON

THREE CONGREGATIONS were received into the Pacific Synod at its convention in Grace Church, Victoria, British Columbia, May 14-17. They bring to 30 the total number of churches in the synod. The newly organized missions are all in Washington: Bremerton, Seattle, and Tacoma. Further new fields are being surveyed by the mission committee.

The new congregations are: St. Mark's Church, Beacon Hill, Seattle, the Rev. William H. Saas pastor; Messiah Church, Fir Crest, Tacoma, the Rev. O. G. Dasher pastor; Redeemer Church, Bremerton, the Rev. Paul L. Hoch pastor. These pastors, together with the Rev. Walter Knutson, pastor of St. Mark's Church, Portland, Ore., were received as members of the synod.

Representative of the United Lutheran Church at the Pacific Synod convention was Dr. J. J. Scherer of Richmond, Va. Conducting the business sessions was Synod President John L. Sawyer. Officers re-elected at this convention are: Dr. W. I. Eck, secretary; W. W. Rohn, treasurer; the Rev. T. A. Jansen, statistician.

Communing membership of the Pacific Synod increased 316 during 1945. Total expenditures were \$50,162, of which \$10,000 was for ULC apportionment.

Youth work received considerable attention. The plan is to secure one or more camps on the territory. Christian Education was represented by Dr. T. D. Rinde, president of Western Seminary at Fremont, Nebr. Synod approved separation of the seminary and Midland College, looking toward the day when

the seminary may be located on the Pacific coast. Dr. O. W. Ebright, superintendent of Tabitha Home, Lincoln, Nebr., reported for that institution.

Mrs. H. I. Spangler, president of the Women's Synodical Missionary Society, spoke for her group. Dr. Harald Sigmar, president of the Icelandic Synod, brought greetings. The Rev. Elmer M. Johnson of the Augustana Synod, and of Sacramento, Calif., spoke for the *Western Lutheran* of which he is editor. *The Pacific Lutheran* will be continued in its present form with enlargement when needed. Dr. F. S. Beistel is editor.

Delegates to the next ULC convention are: Pastors J. L. Sawyer, Adolph W. Nelson, and L. H. Steinhoff. Lay delegates, Gil Nordling, August Deitsman, and Stephen Pasjack. Alternates are: Pastors H. S. Holman, M. A. Getzendaner, E. J. Johnson. Lay: Chester Stixrud, Werner Olson, and John Reck.

The convention visited Duncan, B. C., about 40 miles from Victoria, where Pastor Herman W. Luetkehoelter is doing missionary work among people from Alberta and Saskatchewan under the direction of the Manitoba Synod.

The Social Missions Committee is co-operating with Associated Lutheran Welfare of Washington. Its primary work is evangelism. Student work at University of Washington has been carried on by Pastor L. H. Steinhoff.

Dr. Mark Getzendaner served as chaplain of the convention. A committee is working hard to arrange that the 1950 convention of the United Lutheran Church shall meet in Seattle or some other Pacific coast city.

Social Missions Pastor Proposed for Central Pennsylvania

By ALTON M. MOTTER

PLANS FOR A FULL-TIME social missions pastor, division of four conferences into 14 districts, and boundary-line adjustment with the Pennsylvania Ministerium were considered at the annual convention of the Central Pennsylvania Synod in Zion Church, Harrisburg, May 13-15.

The 371 clerical and 213 lay delegates from the synod's 627 congregations authorized the Committee on Social Missions to outline services to be performed by a social missions pastor. If approved by the executive board, a tentative appropriation for this work is to be included in the budget for 1948. This action came as a result of a survey conducted by the Rev. Francis A. Shearer of the ULC Board of Social Missions, which indicated that the Lutheran Church is the largest church body in 13 of the 28 counties included in the synod's territory, and yet has few provisions to meet definite social welfare needs.

As a means of establishing closer contact between the synod and the congregations, the synod approved a plan to divide the present four conferences into 14 districts, following the approval of the conferences themselves. Lack of personal acquaintanceship between pastors and laymen was revealed, for example, in the elections of the synod when, for a total of 33 offices to be filled, only four nominees were elected whose names did not appear first on the ballot.

IN VIEW OF FAILURE of the Central Synod and the Pennsylvania Ministerium to agree on the problem of overlapping territories, action was taken by



Dr. M. R. Hamsher is shown newly printed Japanese New Testament by Dr. Harvey Clark, American Bible Society secretary

the Central Synod to continue home mission work throughout its present territory until the boundary situation is settled.

Dr. Russell D. Snyder, fraternal delegate from the Ministerium, said to the synod: "Our president, Dr. Fischer, has pleaded with our pastors to avoid synodical rivalry and backbiting. . . . If we Lutherans must fight, let us aim at the world, the flesh and devil. We have too many common enemies to quarrel with each other." Following Dr. Snyder's greetings, a resolution was adopted expressing the synod's "keen disappointment that a satisfactory and amicable agreement has not yet been consummated," assured the neighboring synod of a "sincere desire that all future relations shall continue to be characterized by the spirit of good will and



AT THE CENTRAL SYNOD. Harold D. Foster, ULC Brotherhood Secretary (left); Dr. S. Winfield Herman, pastor of Messiah Church, Harrisburg; Frank P. Reiter, synodical Brotherhood president; Dr. M. R. Hamsher, Central Synod president; Chester J. West; Dr. Clarence C. Stoughton, ULC Stewardship Secretary Harrisburg Telegraph Photo

Christian charity" and pledged "further co-operation in our common effort to effect without prejudice or regard for selfish interest, a final solution to this urgent problem."

The synod called upon the ULC Executive Board to direct its Committee on Church Music to "keep as a first consideration the development of the best possible hymnal for the congregations of the ULC and to consider the movement toward a common Lutheran hymnal with this constantly in mind. The feeling among the delegates was strong that the revised hymnal should make for improved congregational singing.

It also requested that the Common Service Book Committee be directed to "study the advisability of making revisions within the cycle of church year lessons as well as other changes which might seem advisable at this time. Use of the Revised Standard Version of the New Testament was recommended for careful consideration.

A special resolution was adopted which called upon the state governor to "create ways and means to provide

instruction on the established college campuses for returned veterans rather than using former government military camps."

DELEGATES RESPONDED to a telegram from Lutheran World Relief's Dr. C. E. Krumbholz which appealed for additional clothing; urged collection of canned meats, milk, cocoa, dried soups and soap by calling upon each local congregation "to keep food consumption to an absolute minimum" and to observe "special days of self-denial and fastings." President Truman was requested to meet the food situation by "using his wartime powers to conscript food and transportation facilities; to invoke national rationing, if necessary; but above all, to meet the needs of the hour without delay."

Dr. Paul C. Empie made a strong plea to the pastors and laymen to exceed the synod's two-year Lutheran World Action goal of \$814,840. He said that "the success of the appeal is a life and death matter. If we do not succeed, portions of our Church will die both physically and spiritually."

Twenty-five of the synod's 58 chaplains and ex-chaplains of World War II were greeted briefly by Dr. John Aberly, one of the 31 "Synodical Seniors" which consists of pastors ordained 50 or more years ago. A response was made by Chaplain Burleigh Peters.

The synod was addressed at the Holy Communion Service by President M. R. Hamsher who made a plea for pastors to be guided in their congregational relationships by the power of the Holy Spirit.

A large men's meeting, sponsored by the Synodical Brotherhood, was addressed by Dr. Clarence C. Stoughton, ULC Stewardship Secretary, who also served as the ULC representative. Dr. Stoughton said: "We grow strong by our ability to sacrifice, our willingness to work together, our love for others and by our awareness that God can guide us to do His will." Musical selections were rendered by choirs of the Tressler Home, a synodical-supported children's home at Loysville.

FIFTEEN MEN were ordained, four re-licensed and one licensed at the service held Wednesday evening in Christ Church. The sermon was delivered by Dr. G. Z. Stup. Those ordained were:

George Mott Bass, pastor, Downingtown; Claude Raymond Baublitz, pastor, Chancelford; Norman Lester Bortner, pastor, Millville; Samuel Roy Frank, Jr., pastor, Manchester; John W. Harkins, pastor, Plum Creek; William Albert Janson, Jr., pastor, New Jerusalem, Lovettsville, Va.; John William Kammerer, pastor, Marysville; Robert Warren Koons, assistant pastor, St. John's Church, Hagerstown, Md.; Ernest Peter Lear, assistant pastor, St. Paul's Church, Allentown; Franklin Edward Patschke, pastor, Zion Church, Everett; William George Rappold, pastor, Geeseytown Church, Hollidaysburg; Lance Singleton Staley, pastor, St. Luke's Church, Shickshinny; Edward Kendig Stipe, pastor, St. Paul's Church, McSherrystown;

Gerald Brenner Strickler, assistant pastor, St. Matthew's Church, North Hollywood, Calif.; and Frank Loomis Ziegler, Jr., pastor, First Church, Windber.

Klaus Heymann Schaeffer, Gettysburg, was licensed by the synod and the following were presented for re-licensure: Robert Harley Fischer, Edwin Dreesse Freed, John David Garhart, and Herman Gustave Stuempfle, Jr. Thirteen pastors were received from other synods. One new congregation—Messiah Church, Troxelville—was admitted and one new mission congregation was reported at Grand View Heights, Lancaster.

The synod re-elected W. K. S. Hershey, York, treasurer for one year and took steps to extend the term of this office to five years, the same as for the president and secretary whose terms expire in 1948.

AFTER MEETING THE SYNODICAL budget apportionment 112 per cent and the ULC apportionment 101 per cent, the delegates adopted an increased 1947 budget of \$172,957 or \$5 per capita. Increased grants were authorized for ministerial college and seminary students, the Pennsylvania Council of Churches and Gettysburg Seminary. A campaign in behalf of the National Lutheran Home for the Aged was also approved.

Other reports indicated that: 52 pastors and congregations had joined the Contributory Pension Plan during the year; Camp Nawakwa, the Leadership Camp attended by young people of the congregations, had a registration of over 1,000 with every camp period filled to capacity except one; and that Gettysburg Seminary, in addition to erecting a new library building, will erect a \$25,000 apartment building for married students.

Seventy-six clerical and lay delegates were elected to represent the synod at the Cleveland convention of the ULC in October.

Ministerium Proposes Study of Merger Possibilities

By PHILIP C. MILLER

A new attempt to end overlapping of synodical boundaries was proposed at the convention of the Ministerium of Pennsylvania, May 14-17. Possibilities of merger of the Ministerium with the Central Pennsylvania Synod are to be investigated by a new committee.

No member of a former committee on intersynodical relations is to be appointed to the new committee by the Ministerium. Members of the synod's executive board are also not eligible.

The merger proposal was made after the Ministerium had taken off its agenda a further discussion of constitutional amendments referring to the boundary question. The amendments would have made compulsory the transfer to the Central Synod of Ministerium congregations west of a mutually determined boundary line. Congregations beyond this line were urged by the Ministerium to withdraw voluntarily from their present synodical

connection and to enter the Central Synod. The Ministerium Board of Home Missions has agreed not to initiate new work west of the line.

The Inn at Buck Hill Falls in Pennsylvania's Pocono Mountains was the locale for the 199th annual convention of the Ministerium. Registration included 431 clergymen and 236 laymen.

The four-day program opened with the service of Holy Communion in St. John's Church, Stroudsburg, the Rev. P. N. Wohlsen, D.D., pastor. Dr. Emil E. Fischer, president of the Ministerium, urged the representatives of the 602 congregations to be diligent in the exercise of true faith. "A congregation can fulfill its purpose only as it is made to consist of men and women of conviction who know in whom they believe, and what they believe, and are able to give a reason for the faith that is in them," stated Dr. Fischer. "Without conviction, they become easy prey for the sects, or succumb to the pres-



NEGRO CONGREGATION, Church of the Annunciation, Philadelphia, is received into Ministerium of Pennsylvania. The Rev. Allen Youngblood and members of church council were introduced to Buck Hill Falls convention

sure of the secularistic life all about them."

The Rev. Earl S. Erb, secretary of benevolence, was elected secretary of the synod, in which post he will assist the president by representing him as required. He will continue to serve as secretary of benevolence, but some of the other duties assigned to him at present will in the future be performed by an office manager to be named by the executive board.



Treasurer Walker

Secretary Erb

Col. H. Torrey Walker, Philadelphia, was elected treasurer, succeeding Dr. O. W. Osterlund.

Dr. Franklin Clark Fry addressed the convention Wednesday afternoon and also spoke at the 50th anniversary program of the Board of Home Missions. He declared that the Church, in its program of extension, too often has made the Gospel of Christ secondary, that it has sought to limit its prospects to a single class, that it has placed the full responsibility on the pastors and that it has employed delaying tactics.

Dr. P. N. Wohlsen, president of the Board of Home Missions, presided at the anniversary session, and Dr. Roy L. Winters, superintendent of the board, presented the first copies of the 136-page anniversary book to Dr. Fischer and Dr. Fry.

Two new congregations were unanimously received by the Ministerium. They are the Church of the Annunciation, Philadelphia, the Rev. Allen G. Youngblood pastor, and Faith Church, Philadelphia, the Rev. Robert M. Bauers pastor.

Statistics indicated a gain of 3,220

in baptized membership during 1945, bringing the total of the Ministerium to 332,561. The stewardship committee reported that benevolence contributions last year were the highest in the history of the Ministerium. \$507,238 or 92.2 per cent of the apportionment laid was paid. Three hundred eighteen congregations paid their apportionment in full, an increase of 47 over 1944.

Dr. Paul Empie, director of Lutheran World Action, declared that the Church will reach its goal of \$10,000,000. The Rev. Mr. Erb, synodical director of Lutheran World Action, reported that 17.7 per cent of the two-year quota has already been raised in the Ministerium.

The Board of Christian Education reported through the Rev. Earl Rahn that there was a slight decrease in Sunday school enrollment during 1945, while vacation schools showed an increase.

The Ministerium took official recognition of returning chaplains, 24 of whom attended the sessions, some still in uniform. The officials of the Ministerium were directed to employ discharged chaplains until they receive

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Texas Synod Plans to Appoint Mission Superintendent

By JAMES F. VORKOPER

The annual convention of the Texas Synod is always a double feature. The Brotherhood of the synod meets on Saturday and Sunday prior to the synodical sessions. The opening service of synod takes place on Sunday night. We believe that the Brotherhood convention set the note for the synodical convention this year in a missionary spirit it expressed.

Six new brotherhoods were added to the state organization. Increased interest in fellowship among Lutherans has been indicated by a new organization in Houston, including Lutheran men of all church bodies, and also a similar group in Dallas. The Rio Grande Valley Fellowship of Lutheran Men has been meeting for several years. President P. L. Wahlberg presided over the convention with efficiency.

Two mission papers were presented, one by Pastor J. F. Vorkoper of Harlingen, who pointed out that the Texas Synod has had a disturbed history. It has been twice reorganized since its be-

ginning in 1857. After difficulties with other Lutheran bodies in 1895 and 1913, it was reduced to eight pastors and a dozen congregations. It now numbers 30 congregations, 23 pastors. The paper urged the calling of a field missionary.

Pastor George E. Perry of Weesatche discussed the Rural Church in Texas and its problems. "Strengthen your rural work and you strengthen your city work," he advised.

Dr. James F. Beasom, president of the California Synod, who appeared at the Texas convention as the ULC representative, gave straightforward advice on mission work and other problems. He left pastors and delegates with a firm resolve to go home and pay the apportioned benevolence in full.

Synod voted to call a missionary superintendent if the payment of the apportionment warrants. This was a challenge to the state Brotherhood which is urging additional mission work. The laymen will prepare a pro-

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TEXAS SYNOD. Clergy and lay delegates assembled at St. Peter's Church, Ander, for convention
June 5, 1946

Who wants a parish deaconess?

By GEORGE R. WHITTECAR

"We do," say the pastor and people of First Church, Tulsa, Okla., after learning what Sister Eleanor Blumberg has been able to do among them

I HAVE WATCHED a deaconess at work in my parish for about two years. My experience has demonstrated to me that any pastor is fortunate if he has a deaconess, trained for parish work, as his assistant.

When Sister Eleanor Blumberg was first assigned to us, she was to be my personal assistant to help me carry a double responsibility as pastor of a city parish and president of a synod that is spread over four states. She was to be supported by the synod and to work in our parish. I had never had such assistance before, nor had the people in the congregation ever known what a deaconess could do.

It did not take our people long to discover that the work of a deaconess is good for the life of the church. It adds something that a congregation might never fully appreciate until called on to give it up. We found that to be true when, after I had been relieved of responsibility as president of the synod, it appeared that our deaconess would be assigned to another field. The members of our congregation decided that they wanted to keep her, for they had come to see the value of having a trained woman worker in the parish. So they asked to have Sister Eleanor assigned us for further service.

ONE THING THAT THE DEACONESS brought into the parish may be defined as the "woman's touch." Things started to brighten up around the church the week she came. Pictures appeared on the walls here and there. Colored

drapes hung at the windows of the Sunday school rooms and the room that she took over as her study. Touches of charm were added, just as it happens when a woman's hand is applied to a home. The women in the parish were delighted, as one would expect. And the men were pleased, too. The women claimed Sister Eleanor right away; she could give them the help in planning and leading their devotional services that they had always wanted.

The "woman's touch" was soon felt in the work with the children. We created a new office in the congregation for Sister Eleanor, making her our educational director. She had had special training in religious education, and children's work in particular. She knew what materials were available to supplement the Sunday school lessons and how to use them to brighten up the sessions. Pictures and flannel-grams were used, and the children loved them. New songs and stories were taught.

It was not long until pre-session activities in the junior and primary departments were attracting many boys and girls each week. Saturday morning classes, too, came into being to supplement the pastor's catechetical classes and the junior choir which met on that day. Missionary lessons, pointed up with handcraft activities, attracted a number of youngsters, especially those living near the church. Trips to parks and other places of interest rounded out the day, and the deaconess seemed to enjoy these as much as the children.



SISTER ELEANOR has been particularly successful in children's work at First Church, Tulsa

A CHURCH THAT HAS NEVER had anyone but the pastor and the volunteer workers to direct its educational program can be amazed to see what can be done by a trained worker who gives special oversight to the educational work. That certainly was our experience. Our Sunday school has definitely made its way more forcibly into the lives of the boys and girls and has produced a sustained interest on the part of the children that we did not see previously. Our teachers seem to be better equipped for their tasks; they know better what they are trying to do and how to reach the desired results. They have someone who knows how to give them the help they need.

THE PARISH DEACONESS soon comes to be known in the homes of the church. She can be a special blessing to the sick and shut-in. An aged blind grandmother finds much of her small portion of life's joy in Sister Eleanor's visits. The dea-

coness takes little gifts that delight her fancy. Then, with songs, prayer, and the reading of the Word, she brings a blessing into a room where darkness abounds.

As a pastor I have learned to appreciate what it means to have another person working with me who is devoted to the cause of Christ's Kingdom without interest in personal gain and without begrudging the time she spends in doing the Lord's work. Two persons working together make heavy tasks light and difficult tasks easy. It strengthens me to have a trained and consecrated person working with me. The deaconess can see the work and problems of the parish in the same light as the pastor, and yet she does not intrude into situations that are his special responsibilities.

The deaconess can also be an able personal evangelist. Ours has secured commitments to church membership

from persons whom I had almost given up. She is always on the job, willing and eager to do whatever needs to be done. Her good humor and radiant spirit make her welcome in any home or circle. With her fine musical ability she has been an excellent addition to our choir, and, being able to use a typewriter, she has become a good church secretary as well.

AS I LOOK BACK through my two

years' experience as a pastor with a deaconess as my assistant, I see the parish deaconess as a helpful, devoted servant of the Lord, filling a large and varied place of usefulness that she makes for herself by reason of her own fitness in ability and spirit. She is a blessing to the congregation—children, young people, adults, the shut-in—and to the unchurched as well. Fortunate is the parish that a deaconess serves.

Youth Fellowship in Pittsburgh

By JOSEPH W. FREASE

Today I sat where they sat—those delegates from youth organizations from all (except one) major Lutheran synods of the United States and Canada. They were met in First English Lutheran Church, Pittsburgh, Pa., Reformation Day, 1895. Today I have been in that church, thinking of those young people of fifty years ago.

That was a courageous group. It was also a determined delegation. Courageous and determined, for there had been vigorous protest in every quarter against the forming of a national, intersynodical youth organization. Of course there were many who favored this new movement out of which emerged the Luther League of America.

Dr. E. F. Moldehnke, president of the General Council, said as he met with these youths and leaders of youth, "If this be of God it will stand, if not, it will fall." Succeed it has, for today this youth organization numbers nearly 30,000 in the ULC alone. Many more thousands are enrolled as members in the International Luther League of the American Lutheran Church and the Luther Leagues of the other groups in the U. S. and Canada.

One of the objectives of those leaders in that day was to unite all Lutheran youth in a program of education and fellowship under the teachings of the unaltered Augsburg Confession. It was the feeling that this was essential to the progress of the Lutheran Church to offset the influence of a strong interdenominational youth movement which was calling for loyalties of the young people of our churches.

It was quite a different group of delegates which met in Pittsburgh in 1895 than will gather there next July 11 to celebrate the golden anniversary of this organization. Many in 1895 were older folk—many of them in their forties and fifties. The Luther League of America now counts its members most largely among those from 12-25 years of age. The larger proportion of members are of senior high school age.

Yet the Luther League has today the same important task which challenged men and women of the early nineties.

These Are Our People

By W. ROBERT MILLER



There are lots of queer people in churches, just as everywhere else. Most of us have some rather odd traits. It isn't too easy for us to live with one another in perfect harmony.

A church is a training school for Christian personality. In it we are provided with stimulus and opportunity for growth in grace. Each one helps the other, in patient humility. At least, this is what ought to be.

Sometimes we get impatient. We see the faults of others and forget our own. "These are Our People" is a series of character-sketches of some of the difficult folk we find about us in church. Don't laugh! For all we know, other people may think these descriptions fit us exactly.

One and all, we are living and working together to develop among all of us that "mind which was in Christ Jesus."

The Genius

THERE WAS NO QUESTION about it, Gene was the genius in the congregation (he thought!).

If someone was too hot Gene opened the widows *scientifically*—so that the draft blew Dr. Henshaw's toupee across the aisle. This convulsed the Small Fry, but not the Doctor.

When the lights failed, Gene was right on deck to put a penny in the fuse box and get them going again. So the church caught fire two weeks afterward, with everyone, including Gene, asking "How did it happen?"

When the roof leaked it was Gene (his second cousin is a roofer!) who ferreted out the weak spot. Then he fixed it. Now it leaks better!

YES, IT WAS GENE who knew how to approach the Applebys—estranged by a Men's Club skit which featured gay references to Mrs. Appleby's "lifted" face. Gene talked to them. A week

later the Applebys joined the Baptist church. Strange, wasn't it, Gene?

Gene had an "in" at the City Hall (he said). So when the church property line was questioned, the council left the settlement to Gene. That's how a ten-foot strip was clipped off the south side of the church lot, and we had to revise our future building plans. Thank you, Gene!

Then the Sunday school bought the new projector. Gene said that he was an expert operator. Rally Day packed the auditorium. The lights dimmed. The projector went on. So did the picture—backwards and upside down. The film looped and tangled all over the floor. Gene tried to wind it up. He reminded us of a one-armed man eating spaghetti. The kids had looked forward to seeing the picture. Some of them cried. Remember, Gene?

SURE, GENE GETS in our hair! But

you have to say this for him: he's always in there pitching. He may not have good control of the ball, but he's doing his best, and that's what counts.

It's easier to criticize than to co-operate. How about harnessing your practical talent with Gene's energy and

willingness? Wouldn't that make a perfect team for Christ in the church?

Remember how Jesus sent the disciples out two by two? He knew the efficiency of a co-operating team. That sort of teamwork pays off in a smoothly running church and souls won to Christ through team-witnessing.

The next time you feel like criticizing Gene or making fun of him, ask this question: "What have I done to bring out his best for the church? How have I helped to harness his willingness and energy—like Peter's—to the vision and directive skill of a Paul?"

The church needs Peters and Pauls. And it needs Gene, too. Help him to be his best for Christ!



Madam President

RACHEL WAS JUST a quiet, likeable, friendly girl—until she was elected president of the Guild. Then, overnight, she changed.

Remember that first meeting she conducted? The girls noticed that Rachel wasn't wearing her customary casual clothes, but a smart new frock that must have set her husband back a month's rent. She had a new high hairdo, a new voice of authority, and *she carried a small gavel.*

That was the last straw. The girls just looked at her.

"Well," said Rachel crisply, "let's get down to business and start the meeting. Now, no talking!"

The girls didn't forget that meeting in a hurry. Rachel was a combination of Simon Legree and Carrie Nation. She overruled motions. She dominated things like a female Hitler. It was the shortest business meeting the Guild ever had, but all had to admit that it

accomplished more than any other two meetings.

BUT THAT WAS ONLY the introduction to the new Rachel. She had been a cheerful, friendly, unobtrusive type. That was why a group had quietly nominated her for the presidency, to succeed old Mrs. Hacker whose strident voice had ruled the Guild for years.

Now Rachel surpassed Mrs. Hacker at her worst. But, strangely enough, the Guild prospered. Most of the girls hoped that the new bossiness would wear off. Those who had counted on Rachel's mousiness to calm troubled waters felt betrayed. Others admired the executive ability she had hidden under her meekness.

You had to say this much for her. She knew how to get things done and spared no pains in the doing. That year we were raising the money for the new organ. No work was too detailed or laborious for Rachel. She led, she

didn't just give orders. The Guild was like a bunch of beavers those busy months. Toward the year's end it was apparent that the new organ would be secured in time for Christmas. Thanks to Rachel.

IT WAS TOM, Rachel's husband, who unwittingly gave the other side of the story. He supplied the missing pieces of the puzzle of the changed Rachel.

"She was scared stiff," Tom said to one of the men, "just a bundle of fears tied together with strands of worry. Scared she'd go to pieces at the meetings, so she got a new rig and fixed herself up to get confidence. Even carried a gavel to impress the girls. All the time she was a nervous wreck inside. Used to come home and cry after the meetings, thinking she'd offended

some of the girls by her "madam president" stuff. But she said to me, 'I'm going to finish out the term if it kills me. We need that new organ.'"

We looked at Rachel a lot differently after we heard that. Just knowing the struggle she was going through to maintain that icy calm, that executive manner, to lead us to real success despite her timidity, was an incentive to us to do our best and conquer our inhibitions.

THERE ARE A LOT of "madam presidents" and "mister presidents" like Rachel, doing a job in spite of themselves. Let's try to understand their problems and help them be their best. Only then do we become co-workers with Christ, who said to everyone with a handicap, "According to your faith be it unto you." May we fill up the measure of their faith with the fullness of our understanding and friendship, and so make a team for Christ.



The Boss

"THE BOSS" REPRESENTS Big Business in the church.

He's the bluff, hearty type, broad-shouldered, big-voiced, much given to slapping people on the back. He's social-minded. Fraternal emblems jingle from his watch chain. He's the hand-shaker at the door, the life of the party—and the man-to-be-reckoned-with in the congregation.

For "The Boss" is used to running

the show outside the church and can't get used to the idea of doing anything else inside. His influence, ability, and money make him a factor to be considered carefully. Weak men kow-tow to him. Strong ones run afoul of his desire to dominate.

And simply because "The Boss" is accustomed to running things with a strong hand, his whims often shape church policies and plans. It may reach the point where the congregation's activities are "boss"-centered rather than democratic in plan and execution. It may become a one-man church, with all of the ills of narrowness and prejudice to which the guiding spirit is heir.

Such a church may skimp benevolence for local programs, or rule out athletics and social life for the young people, or reluctantly get rid of the minister who won't be dominated by "The Boss."

IT IS NATURAL TO RESENT HIM. He isn't likely to give way in an argument. And he's likely to carry his point simply because money "talks"—even to Christians in a congregational meeting. That doesn't make for harmony.

But the important thing about "The Boss" is that he can be of great service in the church. His business ability is needed on the church council, in the finance drive, in the men's club. He can put efficiency into religious book-keeping if he's shown the need. The man is generous-hearted: that can bring real blessings to the church. He has wide business contacts, and isn't afraid to use them for the congregation. He's a top-notch salesman. *Our job* is to see that he's a *converted* salesman: a man won by Christ who can be

used to win others.

Let's be less concerned with hammering "The Boss" into a corner in the congregational meeting and more concerned with bringing the humility and unselfishness of Christ into his life. The only way in which that can be done is by our prayer and witness. Perhaps the weak link in the chain of congregational unity is not "The Boss," but ourselves: we're not big enough to accept what he offers without damage to our pride.

WHY NOT TEAM "THE BOSS" with a quiet and consecrated Christian layman in the Evangelism campaign? A man can't be associated with another man in Christian witnessing without being affected. And this is one field in which neither salesmanship nor "big business" counts: humility and sincerity and consecration are everything. That realization will help "The Boss" face the realities of his own life and personality as nothing else can do.



We're Not Lost

MY EIGHT-YEAR-OLD daughter and I were driving through the unfamiliar streets of the city to which we had recently moved. I was turning here and there, without any explanation to my child.

After some time she looked up at me and said, "Father, are you lost?"

I saw an anxious look on her face. But instead of answering her directly I asked, "Are you lost?"

A smile brightened her face. "Oh, no," she said quickly, "I'm with you!" And with that her apprehension was gone.

SILENTLY we drove on. Silently—except I was saying to my Father, "Sometimes I have been afraid You and I were lost in this world. Help me to have the faith of my little child, so that I can say always, 'I am not afraid, for I am with You.'"

HARNER MIDDLESWARTH

"KNOW THE BIBLE" SERIES OF STUDIES IN THE GOSPEL OF LUKE WILL NOT APPEAR IN "THE LUTHERAN" OF JUNE 5 AND 12

THE LATHROP FAMILY

Mrs. Lathrop Gets Her Balance

THE CHURCH WAS COOL and dim after the blazing sunlight outside. It seemed an oasis of peace in a turbulent world. Even the faint rhythm of Miss Fields's typewriter from the church office did not disturb the quiet of the moment.

I dropped into a pew toward the front and fixed my eyes on the cross. For a moment I let its message of sacrificial love and of life triumphant run through me, blotting out the hurly-burly of daily life. As I felt the wrinkles in my soul smooth out a little, I knelt to pray.

HOW LONG I MAY HAVE STAYED in one position, I don't know, but gradually the stiffness of my knees broke through my consciousness and I sat back in the pew. The tenseness which I had brought with me had gone, although I wasn't quite ready to go back to the house. The *Common Service Book* which I drew from the rack fell open at the pages where the collects are found. It was nice, although a bit surprising, to know that they were used so often. Then I realized that the seat I had chosen was probably one selected by many who came into the church to be for a little while alone with God.

THIS HAD BEEN one of the weeks that demanded superhuman strength. Not that there was more work than usual. But there were so many currents and cross currents meeting in our home.

I thought back to the Saturday morning when we had learned of Miss Ethel Hefflinger's illness. Roger had been at our house with a group of the catechetical class when his Aunt Blanche called him home. For several days

Miss Ethel had been so close to death that even Roger, more thoughtless than most boys his age, was sobered. Roger's father and Miss Blanche seemed to rely on Jerry for comfort in the anxious hours of waiting.

"Just shows how wrong you can be about people," he had remarked. "I never doubted Miss Blanche's affection for her sister. She made a bit of a slave of her, of course, but it was an unconscious domination. Probably began when they were children and neither of them noticed it. But as for their brother—I thought he hadn't a thought for anyone but himself and his own ambition. Even his love for young Roger was so unwise I thought there was more ego than affection in it. Then along comes this illness of his sister's. It seems to have knocked him in a heap."

I LET THE SERVICE BOOK CLOSE, as I thought with amazement how close we felt to the Hefflingers. We had found Roger a problem as a close companion for Mark. Miss Blanche would have exercised over my husband the same benevolent despotism she used on Miss Ethel, had he allowed it. Jerry had felt, and indeed he still feels, that Roger, Sr., is not the sort of person to have on the church council—parading his religion when it serves his purpose and neglecting it at other times.

Yet, with all their faults, they turned to their pastor when trouble struck them. He'd have been not only less than Christian but less than human if he had not responded. When we left Bordenville, I did not believe we could

ever feel the same warmth toward a new congregation we had felt for our friends there. I hadn't believed the ties between a pastor's family and his people could possibly knit so quickly.

THINKING OF BORDENVILLE made me think of the visit the Hartmans will be making us this next weekend. They are going to stay over night, so that Tommy, who was confirmed on Palm Sunday can be here when Mark takes his first communion.* To my way of thinking, it makes too much of a celebration of what should be a quiet and reverent day. But Mrs. Hartman said Tommy wanted to come and they thought it would be a good time to pick up Prince and take him to the farm for the summer.

They would take Mark too, if he were not going to stay here for vacation school. Jerry told him that as a confirmed member of the church he was expected to assume or refuse responsibility himself. We were leaving the decision to him. He could go with them, or he could stay and help with the organization of the school, and go to the farm later.

I'd like to think it was entirely the nobility of his nature which made him choose to stay. However, I've a sneaking suspicion that the fact that a good many boys and girls from the confirmation class are helping may have been the deciding factor.

THEY'RE A CLOSELY KNIT GROUP. And such attractive young people. No longer children, not quite grown up, they have their awkward moments. Yet I don't think it was just a mother's sentimentality that made them seem positively beautiful last Sunday at their confirmation. Or was it? It's a high moment in a parent's life when a child makes a public profession of the faith

he has been taught through the years. If for a few minutes we see beauty everywhere, who could say we are wrong?

If there was a temptation to concentrate all my attention on Mark for the time being, the operetta which Joan's class is producing on Thursday kept me from yielding to it. Her costume is finally finished—rose petal scallops and all. Unless the thermometer drops a bit, her mother is going to look as though she had decided to come as a boiled beet.

It was the tap-dancing rehearsal in our game room which finally drove me from the house. Jerry's been in the city all day and I've been running back and forth between the telephone and the ironing board. Just when I was beginning to see the bottom of the clothes basket a visitor for the cancer drive appeared. She had once been a Lutheran and wanted me to hear the whole story of her transfer to the Methodist church. As she repeated over and over, "I shall always be a Lutheran at heart," I remembered the Presbyterian minister in Bordenville saying, "Few Lutherans can join another Christian church without feeling they have fallen from grace. Sometimes they 'take it out' on their new minister."

AFTER SHE LEFT, I zoomed through my work, hoping to catch up with my soul before the family came home. But no such luck.

Now, in the reverent stillness, I could smile about the hurry and flurry of my days. Suppose I do have to keep adjusting and readjusting myself to other people. Only the dead are left alone. So long as I can know moments of calm like this, I can keep my balance on this whirling affair we call life.

Personal Problem Clinic

By EARL S. RUDISILL

New Community

Several months ago we moved from Chicago to this small town, 125 miles from the city. It was necessary to make the move on account of my work. Life is different here, but my wife and I like it. Our 15-year-old daughter, however, is in rebellion.

She admits that it is a nice little town, but complains bitterly that she is lonely and bored to death. She is constantly wanting to go back to her friends in the city. What can parents do in such a case?

Your daughter is confronted with a double problem, the slower tempo of life in a small community and separation from old, cherished friends. The lack of close friends makes life appear slower and duller than it actually is. The lowered pace, even though better than the accustomed whirl, is not an easy thing for an eager, active girl to accept. And, then, there is a tendency for young people, under such circumstances, to feel that their old friends are superior to those newly found.

Resourceful parents can usually do a great deal to help young persons get adjusted to new conditions. One thing to do will be to make home life interesting, attractive, and varied. Another is to create an appealing situation by inviting new acquaintances into the home, making sure that all have a good time, and at the same time letting the young people "run the show." Repeated experiences of this sort will probably have a good effect which will reach far beyond the home.

The girl will certainly make new friends in school. But, as a rule, most of one's closest friends are found in the church, the Sunday school, and the church's auxiliaries. Has your family

united with a church? Do you attend services regularly? If the church is being neglected the finest agency for adjustment is being skipped. If parents demonstrate their interest in the church by attending, accepting responsibility, participating in the activities, and speaking well of it, they thereby indirectly help their young people to feel at home, to make friends, and to learn to like their new surroundings.

Additional help may be given by leading young people in exploring the interesting points and activities in the new community.

Food Economy

In these days of high prices one has to shop carefully for foods. How can a family keep the cost of foods within a reasonable limit?

1. Planning meals well in advance is a help. Some housewives make a weekly or a monthly schedule of meals and buy accordingly.

2. Careful buying is an advantage. Computing prices per pound assists in making future judgments. Learning to read and understand labels also helps. And keeping a record of times when staples and canned goods are offered at savings may enable a family to keep down costs.

3. Economies are effected by learning to care for various types of foods in order to prevent spoiling and to preserve palatability.

4. Home preserving of fruits and vegetables is advantageous.

5. Keeping records of costs for comparisons is an economical measure.

6. Write the U. S. Department of Agriculture for suggestions on food-buying.

Life in its Total Dimension

Discerning the Signs of the Times. By Reinhold Niebuhr. Scribner. 194 pages. \$2.50.

In Reinhold Niebuhr the American church has produced one of its finest minds. He stands as perhaps the most original and creative mind in the contemporary church. Certainly no man in intellectual or academic circles is exerting a wider and more stimulating influence. That influence results in a deeper understanding and appreciation of Christian faith and thought.

The ten chapters of *Discerning the Times* are based upon sermons preached in American colleges and universities. It must have been an exciting experience to hear these sermons, for the prophetic insight of Niebuhr well enables him to discern "life in its total dimension and to sense the divine judgment which stands above and against all human judgments; and of the divine majesty which is justifiably jealous of human pretensions. The more men and nations fear the wrath of God, the more can they be brought under the sway of the divine mercy."

Those words give something of the underlying theme of the book. Niebuhr's view of history is essentially tragic in that it recognizes evil as an inevitable concomitant of even the highest spiritual enterprises. He writes of our human pretensions, our pride and hypocrisy, which have brought such untold tragedy upon us.

But still he will not despair. For the faith in which he believes passes beyond the sense of the tragic to a hope and assurance of the mercy and power of God to redeem the evil of human life. He confesses with Paul—"If in this life only we have hope in Christ, we are of all men most miserable"—thereby expressing his understanding of how the Christian hope transcends the tragic character of history.

This thought is given detailed interpretation in the chapter entitled, "The Age Between the Ages," which is perhaps the finest chapter in a book which cannot be too heartily recommended and which must be read with all the serious thought and study it deserves.

ARTHUR J. PROHL

Faith

Trials of Great Men of the Bible. By Clarence E. Macartney. Abingdon-Cokesbury. 189 pages. \$1.50.

Dr. Macartney, on occasion, has the ability to say the striking thing—"Other men you can trace by their sins and their follies; Abraham by his altars." Again, "Great men are the inspired text of the book we call history."

The radiant faith of the author is expressed in the way he leaves nothing to chance. God is the author of man's probation or trial and suffering. At least trial and suffering are permitted to come to man, and are not the outrageous fortune of fortuitous happenstance. To those who feel that "nobody knows de trouble I've seen" this volume speaks volumes. Trouble and trial are not the strange fact, but failure to see God's hand in all of life is inconceivable to Dr. Macartney.

WILMER M. ZUEHLKE

Barth and Brunner

The New Modernism. An Appraisal of the Theology of Barth and Brunner. By Cornelius Van Til. Presbyterian and Reformed Publishing Co. 379 pages. \$3.75.

FOR THEOLOGIANS ONLY should be stamped upon the jacket of this volume. That will suffice; for theologians will recognize at once that when the professor of apologetics at Westminster Seminary calls a theology "The New Modernism," he is attaching a red tag of condemnation to it.

The Lutheran theologian will, however,

The Lutheran

show interest in any serious study of the most influential theological movement of our time. He will not be surprised to discover what Dr. Til calls the essentially modern, free Kantian philosophy behind the theology of crisis. He will follow with interest many of the detailed criticisms of this theology, and often agree. But he will have a feeling that the position of the author is hopelessly reactionary.

Dr. Til's defense of classic Calvinistic orthodoxy is semantically suspect. Like Barth and Brunner, the author takes words and concepts which have some fairly verifiable and constant meaning and removes them from this earth where they can have no fixed or stable content and where they can be played in many non-verifiable ways.

The fundamental interest of the book is in the philosophy of religion, a field in which the reviewer does not feel himself competent to judge the accuracy of Dr. Til's interpretations of Kant, Fichte, Feuerbach, Hegel, Kierkegaard. His writing here is detailed and closely reasoned.

Two-thirds of the book is given over to a systematic, heavy history of the development of Barth and Brunner, as evidenced in their writings and their criticisms of each other. He rightly criticizes them for removing Christianity entirely from the ground of life and history. But in all that he says Dr. Til makes the common fundamentalistic error of assuming that there is only one classic, orthodox, scriptural theology—by which all ideas are to be judged and evaluated. He does not ask: Is the idea true? or even—Is not the orthodox idea truer than any other interpretation offered? He does not even attempt what is the only valid apologetic, a strong, positive, constructive re-interpretation of traditional orthodoxy, in contrast to the theology of Barth and Brunner. It is enough for him to prove that an idea is non-orthodox to discard and condemn it utterly.

By the time you come to the end of this long and tiring bout between the author and his contemporaries, you have a feeling that Brunner has won on points.

Only the match was not as significant as the standing of the principles promised. The book will be seriously considered only by the author's fellow-travelers, who will find in it comfort and confirmation.

WILLIAM C. BERKEMEYER

Japanese Church Survives

The Return to Japan. Friendship Press. 64 pages. 25 cents.

In this small volume we have the report of the Christian Deputation to Japan, October-November 1945. This deputation, sent by the Federal Council of Churches and the Foreign Missions Conference of North America, has given in an attractively condensed form the most authentic and interesting report available concerning the Church of Christ in Japan during and immediately after the war.

The deputation went to "re-establish face-to-face contact with fellow-Christians in Japan, to strengthen the living bonds of spiritual unity in Christ, and to take counsel regarding the common tasks of the ecumenical Church." A reading of the report convinces us that these objectives were accomplished in a most remarkable manner. One almost comes to the conclusion that a new chapter has been added to the Acts of the Apostles.

Here we have answers to many of our questions concerning the results of the Christian movement in Japan. The curtain of secrecy formed during the war is pulled aside, and we see that the Japanese Church stood the test of persecution and is worthy of its place as a part of the ecumenical Church. Today it is a humbled, purified Church bravely planning to build stronger and better for the future. The report shows that this task is too great for the numerically weakened Church in Japan alone and makes it clear that the American Church has a great responsibility to aid its neighbors across the Pacific in relief and reconstruction work. In this Church of Japan of the future, work for women and youth of Japan is strongly emphasized.

L. S. G. MILLER

Across the Desk

The ULCA Year Book for 1946 gives data for the month of June, not on the basis of latitude and longitude but to focus the attention of the Church on one of its major activities, that which is conducted by our Board of Deaconess Work. We respectfully suggest to those in whose possession is a copy of the minutes of the 1944 convention of the ULCA that they read again pages 400-412. Reports of the Deaconess Board presented to previous ULCA conventions will be helpful since they supply the background of the most recent planning for this part of the Church's program of work.

We personally are convinced that at this time the responsibilities to which the diaconate must furnish the agency of response merit the utmost of promptness and of progress in attention on the part of our congregations and synods. Ideas hitherto held as satisfactory must be given encouragement to expand, so that the gifts of grace given to women in view of their discipleship can function.

When the ULCA convention hears the report of its Board of Deaconess Work next October in Cleveland, Ohio, the delegates will have grounds for enthusiasm. The two motherhouses—one at Baltimore and the other in Philadelphia—have evidence in forms that indicate the divine blessing upon their management and work. The personnel to whom a tribute of praise is due are the members of the Board of Deaconess Work, the pastors and directing sisters and those who have received training.

It can now be said that doubts as to a permanent place for the diaconate

in the American plan of church work were frequently expressed a few years ago. The model and the basic origin of the motherhouse system was German. It had a legitimate place as an institution by which women were trained, provided for the ministry of mercy, and assured a place to which to retire when advanced age or health required. But the appeal to young women in American congregations seemed to lack directness and power. The garb was viewed critically by observers, and the financial assignments for the deaconess work seemed to place it among the auxiliary rather than the primary "causes" of the ULCA. There was talk of transferring its activities to the direction of some other agency.

But during the present and preceding bienniums, more careful scrutiny of the needs of women's work in the spread of the Kingdom of our Lord has led the Board of Deaconess Work and the institutions in Baltimore and Philadelphia to realize the larger vision. The essentials of the evangelical diaconate as they were received and re-established in Germany have been discerned and accepted, but the gifts for teaching and administration which are gifts of the Spirit to women have been recognized. The phrase "the ministry of mercy" remains applicable, but ignorance, inactivity, localization and indifference to service now have a place of parity with nursing, child welfare, sickness and poverty. The program for what is secularly called "social service" and its articulations with community welfare has been examined. The legitimacy of a career for which training

has been supplied under diaconal supervision is now offered to young women in our congregations.

All this is in process with no interference with the motherhouse provisions for those who respond to the call to enter the diaconate and who receive training, consecration, and a distinctive garb from the church.

Gainfully Employed Women

Recently one of our widely circulated secular journals carried a feature article that dealt with war-employed women's return to peace-time living. The story's writer stated specifically what we all know in a general way, that few distinctions on the basis of sex withstood the need for workers in carrying on the war. But in this postwar period, the numerical predominance of males in at least the "heavy industries" and the resumption by women of their more conventional life is becoming daily more evident.

We concluded on the basis of the data above referred to, that while patriotic motives had a considerable part in attracting "the weaker sex" to the more arduous forms of employment, the attractiveness of receiving quite generous pay for work done also figured effectively. Gainful employment enabled women to meet the economic demands of the war's years and even to supply a margin which was placed on call for future financial emergencies. It would be interesting to know to what extent the earnings of Rosie the riveter and her sister workers are now bearing interest.

That allusion to the convincing attractiveness of wages and to women's discovery of earning power other than what domestic pursuits had hitherto provided, led to a consideration of the altered circumstances of present-day

economic support. To the consideration of that implication we were directed by a book casually scanned, which declared among other statements that the invention of the typewriter was a basic factor in supplying economic freedom to women. "Girls no longer were dependent on parental support, and on entering domestic life through marriage," after it became possible for them to earn a living wage through office employment.

Probably machinery and forms of business organization that are contemporary with the invention of typewriters share credit for releasing women's time and justifying their engagement in gainful pursuits. At any rate, labor-saving equipment, while not as varied and relief-giving for women as for men, has been sufficient in kind and application to affect both work and income as they concern family life.

Among these effects is an increase in the amount of money available for spending by the average family. From this has stemmed more forms of recreation;—that is, of travel, amusement, and, alas, also of patronage of such social vices as drinking, gambling, and profligacy. Contemporary with the growth of "worldliness" has been the decline of loyalty to the church and of dependence on spiritual benefits.

It is evident that the churches in planning their messages from the Bible and in calling upon the people, both believers and unbelievers, must recognize the factor of "released time" and of more money to spend. Mechanization is a reality for women, for many of whom most notably it has conferred more leisure than has been used for edification of soul as well as of body.

Nathan R. Melhorn

Midwest Synod (From page 14)

All synodical auxiliaries, Sunday school, Luther League, Brotherhood, and Women's Missionary Society, brought encouraging reports and showed that thorough work was done during the year. The Brotherhood banquet on Friday drew a full house and the address by the Rev. Fred W. Kern, new pastor of Salem Church, Fremont, Nebr., will long be remembered. Other special speakers during the convention were: Thursday night, the Rev. Karl Koenig of Yutan, Nebr., and Sunday Dr. E. J. Amend of Stillwater, Okla.

A very helpful message, foreboding much good for the future, was that of the fraternal delegate from the Kansas Synod, the Rev. Vance Baird of Atchison, Kan. The musical part of the convention, in charge of St. John's choir, was augmented by the same organizations of the neighboring United Lutheran Church of Scribner, and St. Paul's, Hooper, Nebr. Rain came down in good measure most of the time that synod met, but, the near-drouth condition prevailing before, now changed into better crop prospects for the year, no complaint was heard, in spite of rural travel difficulties.

All officers were re-elected: President, the Rev. Herman Goede; secretary, the Rev. Hugo Welchert; vice-president, the Rev. Rudolph Moehring; treasurer, Dr. G. K. Wiencke; statistical secretary and historian, the Rev. E. C. Hansen.

Delegates to the 1946 ULCA convention elected: Clerical, Herman Goede, Hugo Welchert, E. C. Hansen, R. Jobman, Lorin J. Wolff, and Paul Moessner. Lay, H. Newman, H. Rose, M. Ruwe, Wm. Philippi, B. Havekost, and Fred Walter. Alternates: Clerical, J. Bahnsen, A. B. J. Lentz, E. Thomas, E. J. Amend, M. Moore, and A. Duis. Lay, H. Stalling, A. Blank, R. Meininger, Ch. Prinz, and H. Rippe.

Texas Synod (From page 21)

gram to educate and encourage every congregation to meet its apportionment.



President of Texas Synod, J. M. Schedler, presents Texas orange for inspection of James P. Beason, California Synod president. Onlooker at right, Pastor R. G. Hartfield of Ander

One new congregation, St. Matthew's, Kenedy, was received into synod. This was recently organized by the Rev. J. C. A. Pfenninger of George West.

Officers were re-elected: President, the Rev. J. M. Schedler; vice-president, Dr. Lewis P. Speaker; secretary, the Rev. Louis H. de Freese; treasurer, Wm. A. Miller; statistician, August Meister; Parish Education chairman, the Rev. George E. Perry; editor of *Texas Lutheran*, James F. Vorkoper. Delegates to the ULCA convention are—Clerical: J. M. Schedler, N. H. Kern. Lay: C. E. Broden, Harry T. Pitts.

Ministerium (From page 20)

calls from churches.

Comprehensive reports were heard on accomplishments of Mt. Airy Seminary and Muhlenberg College, and also of the work being carried on at such institutions as the Good Shepherd Home, Topton Orphans' Home, the Germantown Home, and the Mary J. Drexel Home and Motherhouse.



For Faith and Life

—the general theme
for

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ON THE WING

By M. J. Bieber

AFTER a happy send-off with good wishes and tokens of regard by members and friends of Redeemer Church, Fircrest, Wash., Apr. 2, at the Union Pacific Station, we turned our faces eastward.

After a three-day ride along the pine-

clad Pacific coast we were greeted warmly by Dr. and Mrs. A. B. Schwertz and daughter Luleem, and lunched and chatted in their spacious newly acquired parsonage. The Schwertzes are doing a magnificent work in First Church, Los Angeles. Dr. R. D. Kerstetter then took us to his home. He is pastor of Hollywood Lutheran Church. We spent the evening and night with Dr. and Mrs. Frederick A. Smith, recently appointed superintendent of social missions in Southern California.

WITH ALTADENA, CALIF., as a center, we tarried six happy days in this section, where we had spent a year while organizing the Altadena Church in 1944-45. Every moment was taken in luncheons, dinners, rides, and entertainment of all sorts. We were greeted warmly by Dr. James P. Beasom, Jr., synod president; Dr. Howard A. Anspach, conference president; and by Pastors Carl V. Tambert and R. J. Marshall.

Especially were we happy to worship again with the Altadena congregation, see many new faces, and learn of the prospect for a new church building. Pastor and Mrs. G. N. Thompson have done excellent work. The church house in which they were living and worshipping has become too small, and a new parsonage became a necessity.

On Apr. 10, friends took us to Alhambra, where other friends had gathered, and at 7 P. M. we boarded the train. After some reading and chatting with our neighbors in the lounge we sought our berth and were soon in dreamland. We opened our eyes next morning on the Arizona desert and were soon in Phoenix, welcomed by a Scout troop and band and by several other delegations and bands. It was Rodeo Week in Phoenix, but our friend and host, N. F. Steffenhagen, took us in hand and escorted us to his palatial desert ranch where warm welcomes awaited us. For the next 24 hours we ate, chatted, visited and slept. We called on the newly married Pastor and Mrs. D. W. Endter, in charge of the recently organized Faith Mission, and got in touch with the Rev. H. C. Lindsay, pas-

When in the Nation's Capital Visit

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Sunday School for All Ages at 9:45

The Morning Service at 11:00

Fellowship Supper at 5:30 P. M.

Luther Leagues at 6:30 P. M.

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THE SERVICE 10:45 A. M.

STREET CARS

No. 51—Forest Park—No. 16—City Limits

BUSSES

No. 93—Lindell—No. 98—McCausland

tor of Grace Church, who was convalescing after a serious operation. Grace Church gave over 70 of its active members to organize Faith congregation, which expects to be worshipping soon in its new church.

THE NEXT DAY at noon we were in Tucson, where in 1937-38 we worked in the interests of the Board of American Missions, and where a new congregation, Our Saviour, was born recently. Here the Rev. and Mrs. Titus R. Scholl, from Mediator, Philadelphia, are doing a growing, substantial work. Their congregation fills the YWCA auditorium Sunday after Sunday. A strategic site has been secured and before long a churchly house of worship will be built. We spent a very pleasant two days with the Scholls during which time we also called on other friends and were entertained by the Rev. and Mrs. Arnold Sitz, Grace Church (Wisconsin Synod), and by Mr. and Mrs. W. J. Kistler, West Pittston, Pa., who are convalescing here.

Our friends helped us board the train April 15, and after two days and nights, speeding through desert, picturesque mountain, and fertile plain, we arrived in Chicago and were welcomed by Dr. F. W. Otterbein and family. On the evening of our arrival we preached to a crowded congregation in the North Austin Church, with Dr. Otterbein and the Rev. Harry Allen, associate pastor, officiating and administering communion. During Holy Week, and especially on Good Friday and during Easter, services were conducted almost continuously. This 26-year-old congregation has the largest communing membership (3,029) in the ULC.

After spending three days with the Otterbeins and Allens we betook ourselves to Milwaukee, where we spent a very happy Easter with the Peter Buschbaum family, and in St. Peter's Church, where the Rev. C. T. Breest is pastor. We also got in touch with the numerous Lutheran pastors in the city, visited friends, attended Redeemer Sunday school Easter service and had supper with our long-time friends, Dr. and Mrs. A. A. Zinck. Their congregation, Redeemer, gave \$10,280 for

June 5, 1946

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Florida Synod, Mission Society, Luther League, Hold Conventions

By W. E. PUGH

THE SYNOD OF FLORIDA has met for its 18th convention as the guest of Holy Trinity Church, Dr. L. A. Thomas pastor Miami, June 3-5.

The synodical missionary society, in its 18th convention also, met at the same

time and place. Miss Jessie Thomas, missionary to India, now retired, led in the devotions.

THE 1946 convention of the Florida

Luther League will be held July 12-14 at Camp O'Leno, about 18 miles south of Lake City. Under the auspices of the Synod of Florida, a summer school for church workers will be held at this camp July 14-20. The Rev. R. A. Yount, pastor of St. Paul's, Tampa, is registrar of the school. Effort is being made to have a capacity enrollment.

TRINITY CHURCH, Bradenton, Dr. N. E. Miller supply pastor, has been given a building lot, centrally located, by Mr. and Mrs. P. H. Hanson, guest members of Muskegon, Mich. A Jehoiada's chest is being used to receive building fund gifts, several liberal contributions having already been made.

THE LAST PAYMENT on indebtedness was made to the Board of American Missions in January by St. John's, Hollywood, the Rev. N. D. Yount pastor. The church building has been repaired and painted within the past year. A miniature altar and other churchly equipment have been provided for the beginners' department of the church school. A special service in observance of liquidation of indebtedness was held April 28, with the president of the synod preaching the sermon. St. John's has paid its 1946-47 Lutheran World Action quota.

ST. JOHN'S, JACKSONVILLE, Dr. C. F. H. Krueger pastor, expected to pay its LWA



quota in full by the end of May.

ST. MARK'S, JACKSONVILLE, the Rev. G. F. Hart pastor, is adding to its new church building fund, and has plans for construction as soon as regulations will allow.

TRINITY, JACKSONVILLE, Dr. W. E. Pugh pastor, held two identical services Easter Day with large congregations present. Good results came from the every family visitation sponsored by the congregation's social missions committee. About 50 per cent of the prospects visited were received into membership. Since Easter 1945 there were 87 accessions to membership. A goal of 100 new members has been set for 1946. The church has bought the 70 x 135 foot lot east of the property.

LAKE CITY, a preaching point supplied by the Rev. Francis I. Fesperman of Bethlehem Church, has purchased a building lot, 100 x 120 feet, near the center of town. Members of Bethlehem in the country near by, contributed substantially to the lot fund.

GRACE, LAKELAND, Dr. Wm. E. Wheeler pastor, had a record attendance at the administration of the Lord's Supper at Easter. The offering for Lutheran World Action totaled \$560. The congregation has adopted the contributory pension plan.

HOLY TRINITY, MIAMI, Dr. L. A. Thomas pastor, has definite plans under way for an enlarged educational program, the parish school having outgrown present facilities.

TRINITY, ST. PETERSBURG, the Rev. H. V. Kahlenberg pastor, had a LWA quota of \$2,000. In February the congregation and friends responded to the appeal by contributing \$2,600. The 34th anniversary of the church was held Mar. 24, with President Hart of the Florida Synod delivering the address for the occasion. A building fund has been established, looking to the expansion of present facilities and to provide a suitable building for the church school.

THE CONGREGATION of First United Church, West Palm Beach, the Rev. Wm. L. Dowler pastor, applied its special Easter offering of \$1,100 to the new pipe organ fund.

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Pastor

Sister Adele Dasenbrock,

Deaconess



Student Group Calls Pastors

The Rev. Lael Westberg, pastor for four years at Grace Church (Augustana) in Corvallis, Ore., has been called as executive director of the Twin City Lutheran Student Foundation, Minneapolis, Minn., effective Aug. 1. He succeeds the Rev. Carl Lundquist who has accepted a position as

director of public relations for the National Lutheran Council.

The student foundation also has called the Rev. William Larsen, who served as a Marine Corps chaplain in the South Pacific, to be assistant pastor. He began his duties May 1.

Pastor Westberg, a graduate of Augustana Seminary, Rock Island, Ill., was active among Lutheran students on the campus of Oregon State College, Corvallis. Dr. Paul Luther Wetzler, pastor of Salem Church, Minneapolis, is president of the Twin City foundation.

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Chicago Woman Named as Delegate To ULC Convention in Cleveland

By CHARLES LESLIE VENABLE

CHICAGO—The Chicago Conference of Illinois Synod at its spring session, April 30, at Wilmette, chose Mrs. Harold S. Bechtolt, a member of the executive board of the Women's Missionary Society of the

United Lutheran Church, as one of its five lay delegates to the Cleveland convention of the ULC. The other lay delegates elected are: Erwin H. List of Park Ridge, Alfred Arneson of Calvary Church, Carl Schulz of Wicker Park, and William Jackle of Atonement Church. Clergy delegates are: Pastors Paul Nordsiek, Harmon McGuire, Ernest Habig, Edward Valbracht, and John Spaid.

"No church can permanently rise higher than its pastors," Dr. O. P. Kretzman, president of Valparaiso University, told the conference. In particular, he said, the thinking of the church depends upon the desire for learning on the part of the clergy. The seeking of forgiveness by the people is determined by whether pride or humility characterizes the preacher and whether the way of the cross is his walk or only his words.

THE PROPOSED united sponsorship by congregations of "The First Lutheran Church



of the Air," a Sunday afternoon radio hour begun by a Norwegian congregation, was tabled on the ground that such an undertaking should be managed by the National Lutheran Council rather than as an independent project. The plan called for churches to support the program on the basis of \$10 per year for each 100 confirmed members.

Council Adopts Resolution

A resolution in memory of Mr. August Cross, treasurer of the council of St. John's Church, Jersey City, N. J., for more than 20 years, was adopted by the council at a recent meeting.

Mr. Cross was active in the congregation more than 30 years. The council, headed by Mr. Henry Beisler, acknowledged his years of loyal service to St. John's and the church at large and extended sympathy to his family. The Rev. Theodore Erdmann is pastor of the congregation.

Revised Text for Common Service Is Urged by Illinois Conference

By TRESSLER S. BOLTON

ROCKFORD—Action calling for Illinois Synod to urge adoption of the Revised Standard Version of the New Testament by the United Lutheran Church in the next edition of the *Common Service Book* was taken by the Northern Conference of the synod at its spring convention.

Favorable reaction to the new version was expressed by the 22 pastors and 18 lay delegates who attended the conference, April 29, in Grace Church, Monroe, Wis. The pastors and delegates represented 23 of the conference's 25 churches. The Rev. Newell Mendenhall is pastor of the host church.

Four churches of the Northern Conference were among the six of synod to pay at least 120 per cent of the apportioned benevolence for 1945. They are: Trinity,

Lanark, 126 per cent; Evangelical Lutheran, Forrester, 125 per cent; St. Paul's, Oregon, 121 per cent; and St. Paul's, Kent, 120 per cent.

LUTHERAN WORLD ACTION, in the minds of the churches of northern Illinois, is so vital a program that by the end of April about a third of the one-year quota of Northern Conference of the Illinois Synod had been received. St. Paul's, Kent, has gone over the top on the two-year quota, having sent in \$550 on a \$537.32 quota. Amity, Lena, was the first to reach its first-year quota. Other churches which have reached that goal are: Trinity, Mt. Morris; Evangelical Lutheran, Forrester; and St. Paul's, Dixon.



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THE ANNUAL CONVENTION of the Northern Conference Women's Missionary Society was held April 26, at First Church, Chadwick, the Rev. Karl Coble pastor. Mrs. George B. Teets, member of Trinity, Milledgeville, presided. The report of the

treasurer, Mrs. George Linker, showed a 30 per cent increase in income for the past year.

Miss Emma Johnson, missionary on furlough from India, a member of Trinity Rockford, led the devotions. In an address she revealed that upward of 10,000,000 people in India will starve because of drought, the lack of imports, and the sacrifice of food during the war.

The principal address was by Mrs. Hector Magalee, a native of British Guiana, now in this country with her husband who is a student at Northwestern Seminary. She told of the difficulties Sunday school teachers in her country have in conducting classes. Because parents are uninterested, the teachers must go to the homes before breakfast to instruct children. She also told of the zeal of the converted Indians who start to church on Saturday so they will be on time for Sunday services.

All officers were re-elected for another year. They are Mrs. Teets, president; Mrs. Martin Wall, vice-president; Mrs. Earl Auman, recording secretary; Mrs. E. M. Lied, statistician; and Mrs. George Linker, treasurer. Mrs. O. G. Beckstrand, synodical society president, conducted the installation.

ST. PAUL'S, ROCK GROVE, the Rev. Fred Heckathorn pastor, dedicated a new brass cross and candelabra May 5. These were gifts from the Willing Workers' Society in observance of its 40th anniversary.

FIRST CHURCH, Mt. Carroll, Dr. K. K. Olafsson pastor, dedicated two gifts: one, an electric bulletin board in memory of Earl Freeman; and the other, an altar book in memory of Cleo Phillips. Each of these men made the supreme sacrifice during the war. Dr. Olafsson was elected president of the Carroll County Ministerial Association for the current year. Religious instruction in the public school in Mt. Carroll has been carried on the last 23 years by the churches of the town. It has the solid support of the community and has proved a most valuable aid to the church life of the community, according to Dr. Olafsson.

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served as Youth Sunday in St. Paul's, Oregon. At the regular church service, the children's choir takes the place of the regular choir; boys do the ushering; the whole service is carried on with the young people in mind. The response has been excellent, Pastor Paul R. Bollman reports.

FIRST CHURCH, FREEPORT, the Rev. Charles Landwere pastor, has received 44 new members thus far this year, an increase of nearly 10 per cent. Attendance has been such that plans for increasing the seating capacity of the church are under consideration.

AMITY, LENA, the Rev. Clarence Warfel pastor, reports for the first quarter of the year members of the congregation gave \$1.81 for the benefit of others for each dollar retained for themselves.

FROM Dec. 1, 1945, to Apr. 21, 1946, St. John's, Sterling, Dr. Alfred L. Grewe pastor, received 66 adults and 24 children into the church. Of the adults, 27 came by letter or profession of faith, 15 were received by confirmation, and 24 were received by adult baptism or confirmation. Another adult catechetical class was organized Apr. 29, with 30 men and women enrolled.

TRINITY, HARVARD, the Rev. Luther Mueller pastor, received 35 new members into the church on the first two Sundays in April. An adult group of 21 was received on Passion Sunday, and a class of 14 boys and girls was received by confirmation on Palm Sunday.

Bible School in Wisconsin

THE LUTHERAN LAKE CAMP of the Central Conference will hold two one-week periods of Bible school at Pike Lake, near Amery, Wis. The first school, for intermediates aged 12 to 15, will be from Aug. 4 to 10 inclusive. The Rev. Carl Fagerlin of Mound, Minn., will be dean. The second, for those 16 years of age and older, will be from Aug. 11 to 17. The Rev. T. S. Rees is dean. The rates will be \$12.50 per week with a reduction of 50 cents if the registration fee of \$2 is paid before July 1. Payments should be made to the Rev. John

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The staff is tentatively announced as follows: Mrs. John Shannon, Miss Ruth Haker, Mr. Lawrence Bodin, and Pastors H. Motzkus, Charles Dion, Harold Peterson, Clemens Zeidler, Harold Rasmussen, Milton Haker, Clarence Lund, Wylock Scott, William Gerberding, Paul Wytien, Carl Bartsch, Bert Reed and others.

THE ULC MEMBERS of Wisconsin, who constitute 18.1 per cent of the NLC Lutherans in Wisconsin, contributed 25.8 per cent of the income received by the Lutheran Welfare Society of Wisconsin in 1945. Its children were 15 per cent of the total served and its unmarried mothers 18.3 per cent of those helped.

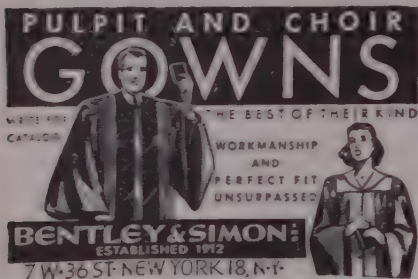
THE EASTER OFFERINGS of \$43,000 bring the building fund of Bay Shore Church, Milwaukee, up to \$112,000, of which \$71,959 is in cash on hand.

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25th Summer School at Lakeside To Present Elaborate Program

By HERMAN L. GILBERT

MANSFIELD—The 25th summer school at Lakeside, July 1-7, stands high on the list of important programs in Ohio. All sessions will begin in the central auditorium when Dr. J. Harold Mumper, an editor for the Parish and Church School Board, will

open each morning class with explanations on the Gospel of St. Luke. Dr. Oscar F. Blackwelder, pastor of the Church of the Reformation, Washington, D. C., will give a series of four assembly addresses, lead a pastor-layman discussion group, and speak before the entire Lakeside community the evening of July 4.

The program of the Lutheran Church Music Institute will be expanded to both morning and afternoon periods. Dr. Healey Willan, organist, choral director and composer, from the University of Toronto, will be a special lecturer, while Mr. Paul Ensrud, director of music at St. John's Church, Allentown, Pa., will direct the senior choir laboratory. Dr. Henry F. Seibert, organist at Holy Trinity Church New York City, will give organ instruction. Mr. William Engelke, director of music at St. Paul Church, Toledo, will be in charge of the high school choir, and the Rev. Fred M. Otto of Fremont will head the music section and direct the grade school choir. A choir festival will feature the evening program July 5.

Mrs. Virgil B. Sease of Wilmington, Del., will provide a well-rounded program on world literacy, Christian literature and race relations for sections of the missionary program. Returned missionaries will augment the mission program.

Dr. Clarence C. Stoughton, secretary of Stewardship, will speak to the pastor-lay group and give leadership in youth groups.

Children and young people will be taught by Mrs. George F. Weissling of Wapakoneta, Mrs. Virgil L. Wertz of Ashland, Mrs. Leonard Echols of Columbus

the Rev. John F. Kindsvatter of Wooster, the Rev. Ewald Berger and the Rev. Edward H. Orinson of Toledo, Dr. Mumper, the Rev. Russell J. Olson of Columbus, and the Rev. Louis Valbracht.

Mr. Donald F. Bautz, a senior at the Philadelphia Seminary, will conduct a Lutheran League seminar.

A Sunday School Workshop will be projected by the Rev. Carl A. Driscoll, director of religious education and young people's work in the synod. He will be assisted by Mr. Leonard Echols, superintendent of the church school at Hilltop Church, Columbus, the Rev. J. William Wahl, pastor of Reformation Church, Toledo, and Dr. Mumper.

A section of one of the hotels and several cottages will be under the supervision of the Women's Missionary Society for young women. Mrs. John E. Slater of Toledo will be the supervisor.

Pastors Herman L. Gilbert of Mansfield, Walter E. Bradley of Findlay, Albert H. Buhl of Akron, E. Rudolph Walborn of Columbus, Mr. Echols, and Mr. George L. Rinkliff, synodical treasurer, will be in full charge.

THE REV. M. P. PAETZNICK was installed pastor of First Church, Plymouth, May 5, by Dr. D. Bruce Young, pastor of First Church, Shelby. Pastor Paetznick formerly served as an assistant to Dr. Young after graduation from the seminary. He was discharged recently from the chaplaincy, having served with the Marine Corps in the South Pacific. He has served in the Lucas and Carey parishes.

ONE HUNDRED YEARS OF HISTORY were recounted at St. Paul's Church, Lucas, the Rev. O. S. Goerner pastor, during May 12 to 26. From a beginning of 31 charter members, the congregation has now grown to a membership of 345 with a modern auditorium and Sunday school unit.

Of the 31 pastors who served during the 100-year period, a number are active in the vicinity of Mansfield. Pastor Goerner, formerly assistant at First Church, Mansfield, was preceded by Pastors Paetznick, Herman L. Gilbert of St. Paul's Church,

Mansfield; C. P. Mitchell of First Church, Mansfield; C. F. Sheriff of St. Matthew's Church, Mansfield; and Carl A. Driscoll of Columbus. All had a part in the centennial ceremonies. The Rev. Frank B. Heibert, 82, of Lancaster, is the oldest living pastor. Dr. M. L. Dolbeer, mission-



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ary to India, was born in the Lucas parsonage. Dr. George W. Miley preached the anniversary sermon May 19.

DECEASED

Elmer F. Krauss

Dr. Elmer Frederick Krauss, 83, president of Chicago Theological Seminary from 1915 to 1920, and a member of the faculty since 1900, died May 23, in the Buffalo home of his daughter, Mrs. Herbert A. Bosch.

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Dr. Krauss was prominent as a New Testament exegete and headed that department in the seminary from 1900 until 1942 when he became professor emeritus. He was born in Kraussdale, Pa., Sept. 7, 1862. In 1884 he was graduated as honor man from Muhlenberg College. Following graduation from the Philadelphia Seminary in 1887, he was ordained by the Ministerium of Pennsylvania.

Before taking up work at the Chicago Seminary he served as pastor of Trinity Church, Braddock, and St. John's, McKeesport, Pa.; St. John's, Minneapolis, Minn.; and First Church, Leechburg, Pa. Dr. Krauss received an honorary doctorate of divinity from Muhlenberg College in 1903. He was a member of the ULC executive committee during its first biennium.

Surviving are two daughters, Irene, wife of the Rev. D. E. Bosserman, pastor of Augsburg Church, Chicago; and Ruth, wife of the Rev. Herbert A. Bosch, pastor of Concordia Church, Buffalo, N. Y.; and two sons, Dr. Paul H. Krauss, pastor of Trinity Church, Fort Wayne, Ind.; and Harold Frederick Krauss.

Funeral services were conducted May 26, at Maywood, Ill.

Charles L. Mogel

The Rev. Charles L. Mogel, 51, pastor for 10 years of St. Paul's Church, Millersburg, Pa., died Apr. 5, in Polyclinic Hospital, Harrisburg. He was educated for the ministry at Gettysburg College and Gettysburg Seminary, and received his bachelor of divinity and master of theology degrees from the Philadelphia Seminary in 1931 and 1932.

Pastor Mogel was ordained May 26, 1926 by the East Pennsylvania Synod. His first parish, served for 10 years, comprised St. Luke's Church, Ferndale, Pa., and Upper Tincum Church, Uhlertown, Pa. His second and last parish was at Millersburg. He has served as a trustee and member of the executive board of the Tressler Orphan Home, secretary of the Easton Conference, treasurer of the East Pennsylvania Synod and president of the Lutheran Pastors

Association of Lykens Valley. Three young men from churches he served have entered the ministry. They are the Rev. George M. Walborn, pastor of All Saints Church, Kulpmont, Pa.; the Rev. Raymond Foellner, pastor of St. Matthew's Church, Woodlyn, Pa.; and the Rev. Arthur Foellner, associate pastor of Messiah Church, Philadelphia.

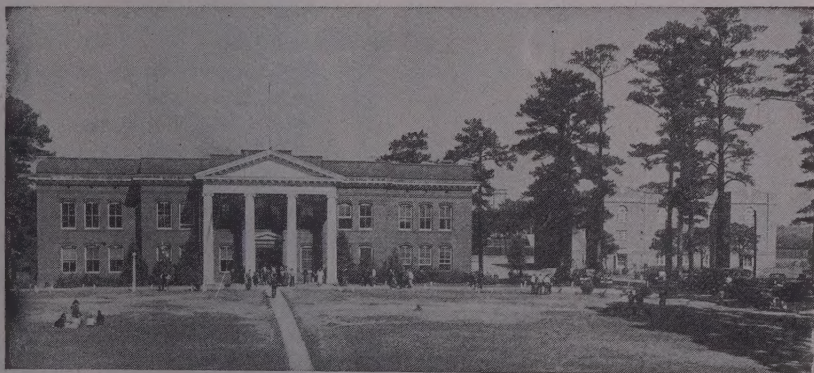
Surviving are his widow and a sister, Mrs. Harold Lesh. Burial was in Upper Tinicum following services in St. Paul's Church, Millersburg, and the Upper Tinicum church. Dr. Joseph D. Krout, secretary of Central Pennsylvania Synod; the Rev. David O. Trauger, the Rev. Joseph Tice, the Rev. Roland Banes, and the Rev. Arthur Foellner officiated.

ULC Calendar

JUNE

5. ULC Commission of Adjudication. 9.30 A. M. William Penn Hotel, Pittsburgh, Pa. Dr. George J. Gongaware, Sec.

7. Women's Auxiliary, Philadelphia Seminary. Church of the Ascension, Philadelphia. 2 P. M.
- 11-13. Wartburg Synod. St. John's Church, West Allis, Wis.
- 12-13. Board of American Missions. New York
- 17-19. Zion Slovak Synod. Holy Trinity Church, Detroit, Mich.
- 17-20. Synod of New York. Reformation Church, Rochester. Opening service Concordia Church, Rochester. 8 P. M.
- 17-18. Brotherhood, Synod of New York. Reformation Church, Rochester
18. Board of Deaconess Work. Baltimore
- 18-19. Board of Education
- 18-21. Canada Synod. St. Mark's Church, Kitchener, Ontario
- 25-28. Inner Mission Conference, Ministerium of Pa. Paradise Falls
26. Parish and Church School Board. Philadelphia
- 26-27. Board of Foreign Missions. New York
- 27-July 1. Icelandic Synod. Minneota, Minn. 8 P. M.
- 29-July 2. Nova Scotia Synod. St. Matthew's Church, Rose Bay, N. S.
- 30-July 1. Manitoba Synod. Lutheran Seminary, Saskatoon, Sask.



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IN CONCLUSION

AFTER twenty centuries of Mass
We have come to poison gas.

This rhyme was written by Thomas Hardy after the first world war. Such cynical quips about Christian worship and faith are popular among non-church people.

"After you Christians have been preaching and praying for nearly 2,000 years, what results can you show?" they ask. The sad state of world affairs, these critics say, proves that Christians should put their hymns and creeds in storage and concentrate on cultivating good will among men.

Such was the argument in the "Town Meeting" broadcast from Columbia, Missouri, two weeks back. "Deeds, not creeds," repeatedly declared Rabbi Isserman. Dr. Franklin Clark Fry tried patiently to explain that creeds provide the backbone for Christian living.

We Christians are sure that faith is the first essential. Without conviction regarding what is the truth, a man's way of life is determined by random impulses. Furthermore, we will not concede that there have not been released into the world incredibly vast quantities of loving kindness resulting from faith in the Lord Jesus as the Saviour. The fact that the world is still dark is because of the terrifying strength of evil which exists in human nature.

YET WE MUST ACKNOWLEDGE that far greater results should be expected of men of Christian faith than have ever been produced. The fault is not with the creeds but with men who do not let their lives be dominated by the truth they confess. There is an unspoken

agreement among us not to take our religion too seriously. That gives unbelievers their chance to say what they please about us.

The cure is not merely to make resolutions to try to live more nobly. That sort of mistaken thinking is characteristic of non-church people. Of our own strength we can't do better than we have in the past. We know that our only hope is to open our doors wider for the inflowing power of God. For that we need more ardent worship, prayer, study.

It would be a good idea to do a little personal study, all by ourselves. "*I believe in God the Father Almighty.*" Say it to yourself again and again. "*I believe in Jesus Christ, His only Son, our Lord.*" Think about those words with all the power of your mind. They should surround us with their solemn meaning through every hour we live.

To what way of life do these words commit us, when we have studied them until their basic meaning takes possession of us? Our trouble is that we have not let ourselves become consistent Christians. It is natural to strive against full surrender to the will of God.

A LITTLE BIT of Christianity does a man more harm than good. It inoculates him against the real thing. To go to church and recite a creed that isn't truly in our hearts is a serious sort of perjury. We need more belief, not less. Our creeds, if we hold them with complete conviction, will very surely work themselves out into deeds.

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